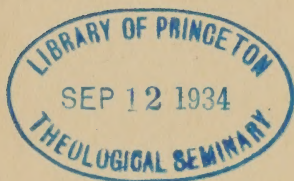


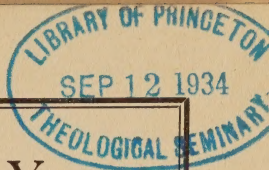
ADMINISTERING
THE
YOUNG PEOPLE'S
DEPARTMENT
OF THE
LOCAL CHURCH

CECIL DANIEL SMITH



BV 1549 .S6 1934
Smith, Cecil Daniel.
Administering the young
people's department of the

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People's Department of
the Local Church

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CECIL DANIEL SMITH

PRINTED FOR
THE LEADERSHIP TRAINING
PUBLISHING ASSOCIATION
BY
THE PILGRIM PRESS

BOSTON

CHICAGO

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PRINTED IN THE UNITED STATES OF AMERICA
BY THE COLONIAL PRESS INC., CLINTON, MASS.

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EDITOR'S INTRODUCTION

"THE curriculum is ninety per cent teacher." This assertion is being made by Christian educators with more and more conviction. If the statement is essentially true, the development of a consecrated and skilled staff of leaders is the first responsibility of a teaching church. The past decade has witnessed a rapid improvement in curriculum materials, and many have expected that, in some mysterious way, teaching methods would advance automatically. But, too often, these better materials in the hands of untrained leaders have produced disappointment and discouragement. The training of leaders for the teaching task must parallel the introduction of higher types of curricula.

Denominational education boards are therefore laying greater stress than formerly upon the training of a leadership qualified for the educational work of the local church. Their efforts, through both denominational and interdenominational channels, have not been without reward. The past dozen years have seen a remarkable growth in the number of leaders in training. The chief problem confronting the friends of leadership training today is that of how to develop actual skill in teaching rather than a mere verbal acquaintance with a few psychological laws.

In making available for the leadership training program materials which are educationally sound and

relatively inexpensive, the Leadership Training Publishing Association is rendering a unique service. This association is an unincorporated group of representatives of the educational, editorial and publishing agencies of "such evangelical denominations as may desire to cooperate in the purposes of the Association," which are "to prepare and publish through the denominational houses, materials needed in the conduct of the leadership training program of the cooperating denominations." Through its various committees the Association selects writers, circulates outlines and manuscripts for rigid criticism, and publishes those which meet the high requirements of the present-day training program. The books already published are evidence of the past success and present standing of this cooperative association.

Administering the Young People's Department of the Local Church discusses the organization and direction of the religious education program for later adolescents, eighteen to twenty-three years of age. It treats of the program of the Young People's Department and is intended to be a companion volume to the book by Harry T. Stock entitled *Young People and Their Leaders*, which gives particular attention to the materials and methods of leadership for this age. While the present text is prepared primarily for use in standard leadership training classes, it is hoped that it will prove equally usable and practical as a guide for the pastor, director of religious education, Sunday-school departmental superintendent, and other leaders of youth. The suggestions for practical activities, investigations and ex-

periments given at the close of each unit should lead the students into projects that will definitely improve the organization and administration of young people's work in the local church.

The author of this volume, Cecil D. Smith, is particularly fitted to discuss his subject by a many-sided experience in the leadership of youth and by special research in special phases of young people's work in the local church. With a background of college teaching and editorial and pastoral work, he has been serving since 1929 as Director of Religious Education for the Cincinnati Area of the Methodist Episcopal Church.

This book should make a very definite contribution toward the solution of organizational problems faced by young people's leaders, and it is cordially recommended to them both for use in training classes and for individual study.

ERWIN L. SHAVER, *Chairman,*
Editorial and Educational Section.

AUTHOR'S INTRODUCTION

THE administration of local church work with older young people, aged approximately eighteen to twenty-three years, is a cooperative task between the adult and student leaders. The adult may be held officially responsible for the conduct of the program; but experience quite generally proves that the most interesting and effective church programs are those initiated, planned, and conducted by the young people themselves, with adults serving primarily as advisers, counselors, or resource leaders. The point of view of this text is, therefore, that young people's work in the local church is work *by* young people, who are encouraged and stimulated by tactful and self-effacing older counselors.

The approach to young people's work is here made from the angle of organization and administration, over against a study of the needs, interests, and problems of later adolescence and of the materials and methods to be used with this age group. Yet the administrator no sooner begins to develop the organization on a sound educational basis than he finds himself driven back to a consideration of basic needs, interests, and capabilities. These primary factors, he finds, determine the curriculum or program of activities, and the curriculum in turn determines what kind of organization is needed. Organization and administrative details tend, therefore, to

be subordinated to programs and purposes, and the administrator's task becomes more largely the promotion of a life-centered and comprehensive program of activities. Hence this text begins with a consideration of purposes and basic needs and proceeds to the building of a comprehensive program, followed by the erection of only such machinery of organization as is needed to carry out the program. Final chapters deal with the problems of over-organization, adaptation to somewhat distinctive groups of young people, evaluation, supervision, and relationships beyond the local church.

The author wishes to acknowledge his indebtedness to all who have contributed to the production of this study: to the young people with whom he has gained practical experience in church work; to those teachers who most largely developed in him an appreciation of the possibilities of work with youth; to the many pastors who provided information concerning their young people's programs and organizations; to the denominational leaders who generously provided materials and constructive suggestions; to the members of the Leadership Training Publishing Association for detailed helpful criticisms; and to the several publishers who have generously granted permission to reprint copyrighted materials. Quotations of Scripture are from the American Standard Edition of the Revised Bible, copyrighted, 1929, by the International Council of Religious Education, and are used by permission.

CECIL DANIEL SMITH

CHAPTER I

OUR GOALS FOR CHURCH WORK WITH YOUNG PEOPLE

IN our first unit of study we shall endeavor to define our purposes in working with young people in the local church; to discover what the young people themselves expect of the church; and to clarify our aims, (a) by comparing them with the objectives formally stated by other leaders, and (b) in the light of the special needs of older young people, aged approximately eighteen to twenty-three.

For a first step, some investigation may help to make clear the value of this study. (1) What purposes are generally in your mind as you work with young people? Try stating them before you read this chapter. Afterward, it would be helpful to compare your list with the purposes stated by other leaders of youth, adding or revising as may seem desirable. (2) What do your young people expect to realize from their church experiences? This question might be raised with them and their answers listed as concisely as possible. Their expectations might then be reviewed in the light of this study.

SOME TYPICAL SITUATIONS

Let us look into some typical churches to see what is being done by, with and for their older young people. In one rural church we ask the pastor,

"Where are your young people?" His disheartening reply comes back: "You'll have to look in the amusement places for them. They don't seem to be interested in the church. We can't hold them. This generation of 'flaming youth' has gotten out of hand." We turn away wondering if the trouble does not lie nearer the door of the present generation of adults.

In another church we ask the same question, and are told that practically all the young people go away to college, when they have graduated from high school, and seldom return to take any active part in church life. The big cities attract them, and they lose interest in their home church; or college life is charged with divorcing their interests from the church and with making them cynical, so that those few who do return are neither content with the traditional ways of the church nor trained to assume its responsibilities in the few instances where they can be drafted for active service. And if they did want to take hold, we are told that the elders would resent their efforts to change church customs and would suspect their motives.

We stop at a consolidated rural church. We do not have to ask where the young people are, for they are there from many miles around. Some of them are taking charge of the young people's meeting, leading in a discussion of vital problems, or engrossed in plans for some service project or delegation to a summer camp conference. The pastor and a few older folks are present; but young people are in charge, and they are taking hold with characteristic energy.

Let us wind up our brief journey with a visit to a large city church. In the light of our earlier disappointments, we might expect to find the distractions of the city too much for this church. We are happily surprised to find there another large group of young people, with their elected officers or chosen leaders in charge of their departmental session in the church school.* They have grouped themselves into organized classes for study of elective courses, are well represented in the vested choir and in the corps of trained teachers and leaders of children and youth. They are also adding a zest and devotion to the life and work of the church, which promises much for its future strength, for their own development, and for the advancement of the cause of Christ.

What makes the difference in these situations? Is it all a matter of sympathetic adult leadership that has a vision of the possibilities in young people? Are social and economic factors insurmountable? Are there principles that make for success in work with young people in both rural and city communities? Or is it primarily a matter of methods or organization? From the point of view of the adult counselor, how can we get at the problem of successful work with young people under local-church auspices?

SOME STATEMENTS OF PURPOSE

It will help us considerably at the outset if we

* In this text the term "church school" is used to mean the entire educational program of the local church, and the "Sunday school" or "Sunday church school" to refer to that part of the church-school program generally held on Sunday morning.

can have a definite destination in mind, even though later experiences may make it advisable to reroute our journey. Road maps are not always reliable, yet they do save much time and trouble. Since the young people themselves are to form the imaginary party and we are to act as guides and counselors, we shall first have to consult with them as to where they want to go. Their interests and their spiritual needs are to receive major consideration in all plans. They will have much to say as to goals or objectives in our cooperative effort. Our greater experience and that of others who have traveled similar courses will serve them in good stead and should never be ignored. Yet respect for the experiences of others should not prevent them, or us, from venturing on beyond mapped lands to blaze new trails for ourselves and for others who may follow.

Past experience has led to emphasis on certain definite goals or objectives. Look through the pages of church history and you will find there stated such purposes as preparation for heaven, training for church membership, salvation from sin, glorification of the church, "saving souls," building the Kingdom, perpetuation of the faith, teaching the Bible, preaching the gospel, and providing a place of worship.

A number of pastors have stated that they give special emphasis to young people's work, with the following purposes:

"To give them a practical Christian experience developed in terms of service, so that their religion may be as real and vital to them as any other part of their lives."

"To provide opportunity for development of Christian leaders among young people; to guide young people in working out their religious beliefs and convictions."

"Training in church activities, education and orientation in the Christian cause; spiritual self-expression and cultivation; normal and wholesome social development."

"Development of Christian character and leadership, and fellowship with other Christian young people."

"Worship; project work in missions; personal expression and responsibility in program building."

"To enlist and build up in the Christian life all young people who should belong to our group."

"(1) Making religion usable. (2) Opportunity for initiative in religious expression. (3) Demonstrating the relation of religion to life, intellectually and ethically."

"To furnish character-inspiration."

"Every member a church member; every member in church worship; every member doing Christian service."

Leaders of the Methodist Episcopal Church have recently formed a fellowship known as "The World-Wide Comradeship of Methodist Youth," organized for the purpose of "initiating the youth of the Church into the adventure of intelligent and creative Christian living, and of providing a fellowship through which they may cooperate with all other young people of like purpose in helping to build a Christian world."

The young people of the Church of the Brethren,

Huntington, Pa., have formulated their purposes as follows: "(1) To develop the fourfold life. (2) To win young people to an acceptance of Christ. (3) To develop in young people Christian attitudes (reverence, gratitude, good will, service, etc.). (4) To enrich their spiritual life. (5) To develop leadership."

The second article of the constitution for the Student Association of the University Presbyterian Church of Austin, Texas, reads: "The purpose of this association shall be to lead the students of this church to know Jesus Christ, to accept him as Lord and Saviour, to follow his principles in daily living, and to lead other students to follow him; to develop Christian fellowship among the members of the association and other students of the University of Texas."

From your knowledge of church purposes, what other goals or aims would you add to this list?

OBJECTIVES IN RELIGIOUS EDUCATION

The International Council of Religious Education, which officially represents more than forty evangelical denominations in North America, has developed a tentative working statement of objectives for the religious education of all ages. Consider these in the light of young people's interests and needs and restate them in your own language, either individually or as a class group. Try condensing them into easily remembered catch phrases.

"1. Christian religious education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.

"2. Christian religious education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teachings of Jesus as will lead to experience of him as Saviour and Lord, loyalty to him and his cause, and manifest itself in daily life and conduct.

"3. Christian religious education seeks to foster in growing persons a progressive and continuous development of Christlike character.

"4. Christian religious education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the fatherhood of God and the brotherhood of man.

"5. Christian religious education seeks to develop in growing persons the ability and disposition to participate in the organized society of Christians—the church.

"6. Christian religious education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.

"7. Christian religious education seeks to effect in growing persons the assimilation of the best religious experiences of the race, preeminently that recorded in the Bible, as effective guidance to present experience."*

These general objectives, you will notice, are all stated in terms of individual development. Religious education is here evidently very definitely Christian in emphasis. Note that continuous growth is to be sought. Most of the worthy purposes of the church in the past may be grouped under these headings. The Bible as the supreme record of religious experience is specified in the seventh statement. Each of these

* "International Curriculum Guide," Book One, Chapter I. Copyright, 1932, by the International Council of Religious Education. Used by permission.

statements is analyzed and developed at length in Educational Bulletin No. 101 of the International Council. A still more elaborate discussion may be found in Vieth's *Objectives in Religious Education*.

SPECIAL OBJECTIVES IN WORK WITH YOUNG PEOPLE

No statement of purposes has much meaning for us unless we work it over and make it our own. A general statement especially requires revision to make it suit the purposes of our work with young people. As an individual or class exercise, you might add to the foregoing statements some special objectives or purposes of church work with your young people. The following list is suggestive. What other special purposes do you think should be added or substituted for these? Is this the order of their importance as you understand them? If not, which would you put first? Try numbering your revised list in order of importance.

1. *To help train for parental and home responsibilities.* Do most young people expect to get married and have children? In what ways is modern life making successful marriage more difficult? What responsibility has the church, if any, to train young people for marriage and parenthood? How may this be done?

2. *To help young people make necessary adjustments to their social environment in home, church, and community.* Can you give examples of situations where such adjustments are necessary, such as

where death of one or both parents throws the care of younger children on the young people in the home? How far should young people be expected to conform to conditions as they find them in home, church, and community life?

3. *To aid young people to think through and make a constructive contribution to the solution of major problems of world peace and brotherhood, race relations, interchurch relations, economic problems, the missionary enterprise, worship, and the place of Christ in modern life.* Revise this list of major problems as you estimate their importance for young people. Why do you think young people should be concerned about them?

4. *To develop a friendly attitude toward peoples of other races, creeds and social groups.* Cite examples of this need. Is a friendly attitude the basic need at this point? What more is needed? What can be done to realize it?

5. *To help solve problems of life vocations.* How high would you place this among the interests and needs of young people? What can the church do about it?

6. *To help establish the Christian service motive in all life endeavors.* How would you reconcile this purpose with loving our neighbors as ourselves? Can young people be led to act always from unselfish motives? How far, then, should the leader go in seeking this goal?

7. *To help establish habits and attitudes of worship, and to develop skill in the use of methods and materials of worship.* Consider worship as a means

of realizing the first formal objective as stated above. What do you understand by "worship"? Would you list this as the major means of finding God? What habits and attitudes of worship need to be improved? How can young people develop skill in planning and conducting worship?

8. *To help establish use of Christian motives and principles for guidance of leisure-time activities, and to develop skill and interest in wholesome avocational pursuits.* What Scriptural statements help to guide us in leisure-time activities? List the qualities of character which you think can grow out of play. Give examples of ways in which social and recreational activities have developed leadership. Suggest some worth-while hobbies that might appeal to young people. How much should the church leader concern himself with this phase of youthful activities?

9. *To help young people discover and realize their highest possibilities.* What evidence can you give that young people desire to make the most of their lives? Have you found young people responding to Jesus' emphasis on the abundant life? What kind of program would be needed to realize this objective?

10. *To help develop qualities of leadership.* What qualities of leadership would you seek? Can all be leaders? What was Jesus' prescription for leaders? Are any "born leaders"? Can all qualities of leadership be cultivated? How can the leader of young people develop their ability as leaders and remain a leader himself?

What other special objectives would you add?

Bring to the class session at least one other, with similar analytical questions.

FOR FURTHER INVESTIGATION AND DISCUSSION

1. Rephrase the foregoing statements into a series of objectives or goals for work with young people in your local church.

2. Compare statements of purposes of various organizations at work with young people to note similarity, differences, and important omissions.

3. What passage of Scripture or slogan comes nearest to summing up for your group all of the stated goals of endeavor?

4. What changes in your present program for young people will this study of objectives suggest and require? What are you going to do about it?

FOR FURTHER READING

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International Curriculum Guide. Book One, chapter I. International Council of Religious Education, Chicago, 1932.

Standard for the Intermediate, Senior and Young People's Departments of the Sunday Church School. Introduction. International Council of Religious Education.

Fiske, George W., *Purpose in Teaching Religion*. Chapters I-X. Abingdon Press, 1927.

Stock, H. T., *Young People and Their Leaders*. Chapter V. Pilgrim Press, 1933.

Lotz, P. H., and Crawford, L. W., ed., *Studies in Religious Education*. Chapter I. Cokesbury Press, 1931.

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CHAPTER II

FINDING AND TRAINING LEADERS

ONE of the greatest problems of the administrator is to find and develop capable leaders. This includes the discovery, enlistment, training, placement and co-operation both of student officers and adult counselors, teachers and other mature leaders. In our next unit of study we shall consider this problem. To aid in understanding and solving it, you might well make a preliminary study: (1) of the ways in which young people and adults are given opportunities for leadership in your local church; (2) of the qualities of leadership being manifested by present leaders; and (3) of the most effective methods being used in your church to enlist and train present and future leaders.

Capable leadership is the key to every situation. In almost every case difficulties or weaknesses can be traced directly to lack of some essential quality of leadership on the part of those who have the responsibility and should take the initiative. Frequently it is a lack of training and skill. Sometimes it is, on the contrary, a lack of consecration which handicaps the talented leader. Occasionally the capable leader is so involved in other activities that the church work suffers for want of time and energy.

The desirable leader of young people is generally so active in many phases of church and community

life that he finds it difficult to give to this work the time required. Then it becomes a question of relative importance. Happy is the church that has a young people's leader who makes this work a major avocation and puts such lesser interests as lodges, clubs, long vacations, and personal convenience in the background. The effective leader must be prepared to give unstintingly of time, thought, and energy to his task. He will find no greater opportunity in all the round of church activities; nor is there anything in the realm of avocations that can compare in interest or returns with leading a lively group of young people out into the abundance of Christlike living. How can one's selfish interests compare with sharing Christian activities and wholesome social life with a rapidly maturing group of young folks who hold infinite promise for the cause of Christ?

Everything in the program should contribute to the development of desirable qualities of leadership. We are less concerned with having enough leaders to fill all the offices than with their qualities and ability. Not all can be leaders at the same time, but all should have qualities that fit them for leadership. One of those qualities is the willingness to follow in the ranks. To be a good leader, one must first learn to be a good follower. It is doubtful whether aggressive leadership will have permanent value without the wholesome balance of judgment gained through experience in the ranks.

Use of a military figure of speech is not meant to imply that a military system should be in vogue; for nothing kills initiative and personal development

more than a rigid militaristic system. A democratic spirit must prevail in all work with young people. The other extreme is an utter lack of discipline and no recognized channels of leadership or responsibility. The very organization and interrelation of leadership should teach democracy, sharing, cooperation, responsibility, recognition of superior officers, and other qualities that make for good citizenship and efficient work in the church.

YOUNG PEOPLE AS LEADERS

If you were looking for a president of your Young People's Department, where would you look, and what qualities would you want him or her to have? One pastor-counselor of high-school youth arranged that the nominating committee should be composed of two students selected by the whole group, the adult counselor, and two others whom these three should choose. Thus adult and youthful points of view were represented in the choice of candidates for important places of student leadership. Should the adult counselor be on the nominating committee for an older group of young people? How can we make sure that the most capable leaders will be selected? Perhaps a study of leadership qualities, or even the setting of a standard, would help in selection and create prestige for the office.

Qualities of leadership

What qualities would you look for and expect in student officers? Which of the qualities listed in the "Standard for the Young People's Department," in

the section on leadership, pages 16 to 18, apply to student leaders as well as to adult counselors? What would you add that would make the student leader differ from the adult leader? It would make an interesting study, in preparation for reelection of officers, to go through this list of qualities and discuss these questions. Present leaders might use the self-rating scale to score themselves and then compare their scores with your scoring of them. The final scores might be considered by the nominating committee in promoting leaders to more responsible positions. This would be more thorough than to base selections on the more or less unstudied opinions of the group.

Types of leaders

The program and organization will make opportunity for such student leaders as president, vice president, secretary, treasurer, chairmen and members of standing and short-term committees, pianist, song leader, librarian, ushers, recreational and musical directors, discussion leaders, class presidents and other officers, and provide a variety of situations calling for spontaneous and voluntary leadership. Multiple organizations are not needed to provide places of leadership; this can be done more effectively when one organization carries on a varied and well-rounded program of activities.

Discovery of leaders

Have you ever heard a pastor bemoan the lack of leaders? How can we solve this common problem?

There are several ways of doing it. Can you think of any other methods than those of asking for volunteers, drafting them out of the local church, electing them, importing them from neighboring communities, or growing them from the next younger age group? Which of these methods have you found most effective? Which method commends itself to your judgment? Which new method do you think you ought to try?

Qualities of leadership may be observed in the course of varied activities. At your next social affair note who goes ahead with plans for the program, who actually does the work of decorating, welcoming guests, conducting the program and cleaning up. Who suggests new games? Who dominates the group? Whose judgment is most respected in discussions? Who can plan the best worship program? Who takes the most interest or shows the most skill in conducting devotional periods? Who shows the most sympathy for others and suggests ways of sharing with the sick or underprivileged or non-Christians? Here are some potential leaders.

But your potential leaders are not only those who go ahead with things. These may have had greater opportunity than others. The quietest wallflower may have undreamed of possibilities. Here is where your effort to get every person active in some part of the program will give the unrecognized a chance to develop. A vacation-school teacher needed a helper to play the piano and help with the handwork and recreation. No one could be found to help except a girl who could not play very well and did

not have a very attractive personality. Somewhat reluctantly this girl was chosen. But the girl was eager to do the work, took the hymnbook home to practice the tunes, was on the job every minute, and was learning fast. One day the teacher was delayed by a street-car accident. When she arrived, much concerned about the program, she was greatly relieved and somewhat surprised to find that the girl was carrying on the customary program with confidence and skill. Then the teacher realized what it means to grow a leader.

Jesus took unpromising material—unlettered fishermen, despised tax-gatherers, a radical Zealot—and transformed them into leaders of the early Christian Church, writers of immortal Gospels, and martyrs to his divine cause. He failed with one of those who showed the most promise. One other denied him in a time of crisis but was won back again and made the chief of them all. The most brilliant and well-trained of his apostles had to be arrested in his mad opposition and converted to his cause with a revolutionary experience. His conversion was followed by nearly ten years of quiet reconstruction of his thinking, conference with leaders, study, and gradual increase of leadership responsibilities, before he could assume a new place of Christian leadership commensurate with his former leadership in the persecution of the Christians. It took ten years to change Saul, the persecuting leader of the Sanhedrin, into Paul, the great Christian missionary. The very strength of his character and personality made the

change the more difficult. It takes time to grow strong leaders.

Individual talents may be discovered by (1) providing for pupil initiative in a variety of activities; (2) assigning every member to some major committee; (3) keeping a confidential record of interests and talents; (4) noting evidence of pupil interest and leadership. What other methods can you add?

Enlistment of leaders

As a rule, this must also be gradual. The student who shows interest and ability may first be asked to serve on a short-term subcommittee. When this service has been rendered satisfactorily, the student may be given the chairmanship of a committee in line with his ability. The counselor will see that manuals or other reference materials are available and that the student knows where to get them and how to use them. Fidelity in this responsibility and growing experience may warrant placing this student at the head of a standing committee or at least making him a member of it. From important committee work, the next step may be to leadership of another standing committee, then perhaps to the presidency of the department, then to the position of counselor for a younger group, and possibly on into full-time Christian service.

Such a program of advancement and promotion may not work invariably, nor will it work automatically. Yet the principle may be recognized of gradually increasing responsibilities as experience and interest warrant, thus stimulating the student's best

efforts and giving him recognition for work well done.

If such a system is followed very rigidly, you may soon run into the difficulty of seniority, which is frequently the bane of business or ecclesiastical systems. Seniority is not always followed even in the Army; for General Pershing was chosen over generals who were his superiors in length of service and army experience. Our leaders will need to be chosen primarily on the basis of the service they can render and with due regard to the development of all the students enrolled.

Full consent should be obtained before any student is elected to any office. Drafting seldom succeeds in religious work, though sometimes the one drafted becomes interested and finds real joy in the task assigned him; but generally such drafting results in indifferent work and even sometimes in resentment and unwillingness to serve at all. Personal conference with those nominated before their names are announced will avoid embarrassment and help to insure willing service. Reluctance is not to be confused with definite lack of interest. Most young people will be found somewhat hesitant about taking such responsibilities. This humility is rather essential; at least it is a desirable quality on the part of any religious leader. Willingness to serve faithfully and to the best of one's ability, if elected, is the test that should be made before the election takes place. When this consent has been gained from all the candidates, you are ready to proceed with your election. This requires some time between the meeting of the nominating committee and the announcement of its

selections, and still further time before the actual election takes place. A month will be required for the total process.

Placement of leaders

This should be made on the basis of special aptitude, interest, and experience. The plan of having all members serve on the four or five major committees in the course of a year provides a range of experience that will help to uncover interests and abilities and indicate where particular students may serve to best advantage. They may be asked where they would like to serve, with the understanding that their preferences will be given due consideration along with those of the other members and in the interest of all. For the sake of well-rounded development it may be advisable to place students on committees in which they are not particularly interested, provided they consent to serve in the interest of broadening their horizons.

Systematic training of young people

The program of your department and the church as a whole provides you with the best laboratory for the training of your students. Too many training courses are mainly theory, with little relation to real problems. The students will learn most rapidly where their training grows out of their experiences and local responsibilities. The church-school department and classes, the young people's society, the dramatic clubs, choirs, orchestra, and the service and recreational programs provide varied experiences that will

train for effective leadership. The task of the counselor is to act as coach, suggesting ways and means for improving the service, and even providing what football players call "skull practice" and "scrimmage" and "signal practice" to develop skill in leadership. More formal training may be found in the summer institutes and camps, midwinter conferences, conventions, institutes, workers' conferences, cabinet meetings, and departmental staff conferences.

The most systematic plan of training is the Standard Leadership Training Curriculum of the International Council of Religious Education. More than forty denominations are cooperating with this council to provide training according to the same standard. Credits may be obtained either from the International Council or from the denomination. Courses include a wide range of subjects, in marked contrast to the one-volume course of two decades ago. For detailed description of requirements, consult your denominational director of leadership training or the International Council at 203 N. Wabash Avenue, Chicago.

Increasing emphasis is being placed on the use of such courses in the local church, where the actual work of leadership is going on. A steady increase in the number of accredited instructors for Standard courses is making it possible to staff interdenominational community training schools with local talent, thus reducing expenses and increasing the training opportunities.

Standard Training Courses are offered in an increasing number of summer church camps, where re-

creation and vacation are combined helpfully with study and inspiration. The International Council camps at Lake Geneva, Wisconsin, Lake Winnepesaukee, New Hampshire, and Geneva Glen, Colorado, and some State and county council summer camps generally offer courses on the high-school and junior-college level. Some denominations have developed institute or camp courses on a high-school plane. These provide helpful training for high-school students and lead up to the Standard Training Course, which is on the intellectual level of the junior college. A growing number of graduates of the Standard Course has led to the development of the Advanced Curriculum, which has no limit to its extent. Some churches are making provision for special recognition of those who keep studying to improve themselves in these ways.

Graded lesson systems published by several groups of denominations provide a helpful background for Standard Leadership Training, because of their comprehensiveness, cumulation, and life-centered point of view. Students who graduate from such graded courses, at about the time they graduate from high school and from the senior department of the church school, should be offered one of the units of the Standard Leadership Training Course as the first on the list of electives in the Young People's Department. This gives point to their church-school attendance, challenges them to definite training for unselfish service, and tends to keep them in training until they have gained enough experience to become capable teachers and leaders of younger groups.

Absence of any recognized standards for local-church leadership generally results in high-school students' volunteering or being drafted for church-school teaching before they are ready and while their elders, who should take this responsibility, are enjoying the fellowship and entertainment of adult Bible classes. This is too much like a farmer letting his boy or girl quit high school to do the work on the farm while the parents attend the movies or go off to some worthy church or community activities. This practice short-circuits training, deprives younger children of the benefit of more mature leadership, and is a serious reflection on adult selfishness and lack of vision. If the situation is to be improved, the young people must be trained, if not at the Sunday church-school hour, then during the week or in special training schools and summer camps.

It is unfortunately exceptional today when a college student returns to his home church either trained or consecrated to the task of voluntary church-school leadership. A considerable proportion—perhaps a majority—of students from rural communities do not return at all but seek positions in the cities after graduation. This drains the rural churches of their young people and of leadership. Even where the denominational college provides a department of Bible and one of religious education, the total course is often so organized that the student finds it difficult to major in religious education. Most of these courses must necessarily be elective, though Bible courses are frequently required. Some colleges are requiring six or eight courses in a group of religious

subjects; such as Bible, religious education, missions, and social service. Too frequently, competition with State universities is allowed to crowd out these religious courses, which are the major reason for having denominational schools. Every college that looks to a denomination for financial support should be expected to provide and to encourage enrollment in such courses, as the most effective service it can render to its church constituency.

Some departments of religious education in liberal arts colleges are concerned primarily with training of professional workers; whereas the liberal arts college renders its greatest service in providing a cultural background for professional service and might better give more of its energy to the training of all its religiously inclined students for voluntary service in the local church, leaving the training of professional workers in religious education more largely to the graduate schools.

The colleges cannot be blamed entirely, however, for this partial failure to train voluntary local church workers. The spirit of the times is utilitarian; training is chiefly sought and provided for making a living rather than primarily for making a life. Few students go to college nowadays with any interest in training for voluntary service at home. Their parents and home churches and pastors and leaders are responsible for giving them the vision. About the only students who enroll in college religious education courses do so out of professional interest. Church-school teaching during high-school years has sometimes been so dogmatic and sectarian that students have been forced

by intellectual honesty to choose between the faith of their fathers and what they discover to be a more reasonable and authentic view of the Bible and religion. The reactionary attitude of some church elders has occasionally discouraged college students who came home full of enthusiasm to try out new and better methods of church work. Parents, pastors, and church leaders have not always systematically followed up their students away from home, to the end that their home-church connections might be kept alive and that the distracting influence of four or more years away from home might be overcome by strong ties of spiritual influence. The main difficulty often lies here rather than with the denominational college.

Denominational or religious student work at State universities has seldom taken the form of definite leadership training for voluntary local church work. Concern has been mostly with providing social activities, general Bible and religious courses, personal counsel and Christian fellowship. So far, so good, one result being an increase in the number of students who have gone on into professional training for religious work. But more might well be done to strengthen the supporting churches by providing courses designed definitely to train students for voluntary local church leadership.

ADULTS AS LEADERS OF YOUNG PEOPLE

As counselors our concern must be to develop our own lives along with those of our students. The

teacher or leader must grow with his pupils. His mind must be open to new truth, even as he expects his students to be learning. His personality must grow richer each day, even as he would have his followers enrich their lives. In fact, the leader can hardly hope to lead his followers much beyond his own achievements. If he has no personal experience of God, how can he inspire and lead others to know God as a reality in personal experience? If the power of God is not manifest in his own life, how can others gain from him the desire to share that power? In the matter of leadership it thus becomes evident that the counselor must heed the advice of Paul to Timothy: "Take heed to thyself . . . Be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity" (1 Tim. 4:16a, 12).

Many of the suggestions given above for the discovery, enlistment, placing, and training of student leaders will apply as well for their adult leaders. Differences will be largely those of degree, since the young people are fast approaching the status of adults, and many of them have already assumed adult responsibilities in homes, occupations, and church and social life.

Types of adult leadership

1. *The pastor.* As the leader of the entire church, the pastor generally has so much influence that his interest or lack of interest in work with young people largely determines the amount and quality of work that may be done with them. In the smaller churches

he or his wife generally has to serve as the counselor for the group, frequently giving so much time to their activities as to risk the criticism of such older people as are concerned primarily with their own interests. Fortunate is the church that can grant a good portion of its pastor's time and effort to work with this important group. Perhaps with no group can he accomplish so much for the Kingdom. Where you find a live group of young people in a summer institute or church camp or at a young people's conference, almost invariably you will find an interested pastor who has brought an automobile load with him. Frequently his attitude determines whether any young people from his church are enrolled or not. He is the key person for most young people's work in his parish.

A not infrequent difficulty, encountered with interested pastors, is their aggressive leadership. They are so used to leading that they find it difficult to keep in the background and stimulate student and lay leadership. When such pastors move away, the bottom drops out of their work, because they have built it around their own personalities and influence, rather than around students and adult leaders who are more apt to remain in the particular field. Self-effacement in adult leadership is essential for lasting work with young people.

2. *The church-school superintendent.* In the church which has no director of religious education, the church-school superintendent generally ranks next to the pastor in influence and responsibility. If he conceives of his task as that of presiding at a mass

assembly at the Sunday church school, the young people may have to seek opportunity for self-direction in a young people's society or other agency or program. In a unified program and organization, due recognition should be given to the supervisory responsibilities of such general officers. Young people need to learn how to work in an organization and how to cooperate with the regularly constituted officers of the church to the best interests of all concerned.

Generally the director or church-school superintendent will be found heartily in sympathy with the needs and interests of the young people, even though the traditional Sunday-school program of "opening exercises" conducted by a platform superintendent leaves little place for student leadership. In those cases where the superintendent lacks vision, the young people's welfare should not be sacrificed by acquiescence in a traditional program. If the set-up of the Sunday church school does not meet their leadership needs, these can be met through a young people's society, or through expansion of their class programs to include round-the-week activities.

3. *The department counselor.* Because his work is self-effacing, the official adult head of the Young People's Department should be called a "counselor" rather than a "superintendent." Some adult leadership is generally needed to make suggestions and to guide the program of activities; but it would be better to have only student officers, directly responsible to the general superintendent and pastor, than to have a departmental adult leader who centers the leadership in himself. He will need to give regular

reports of the departmental work to his superiors and assume responsibilities similar to those of the superintendent of any other department of the church school; except that, wherever and whenever possible, he will surrender active leadership to the young people themselves. Throughout this text, suggestions will be found for his duties, as it is designed primarily for his study and guidance.

4. *The young people's society counselor.* The values of adult counsel are being increasingly recognized in connection with the young people's society. Young folks in their late twenties, who have grown too old for active participation in the student program, will find a way to continue their interest through taking responsibility for guidance of a younger group. Having grown up through the program, their experience is of great value for the oncoming generation; at the same time, they are not so far removed from the interests of the group that they cannot enter whole-heartedly into the activities.

5. *The class teacher.* Every church-school class of young people should be organized with student officers who will preside at all class sessions. At each session the adult teacher may be introduced, or the leadership of the class be turned over to him, by the student leader. As an experience-centered curriculum is developed, with use of group discussion and other methods of classroom procedure, the teacher will increasingly surrender his traditional place as a lecturer before a class and assume the more helpful rôle of a counselor, to whom the young people can refer

for suggestions and help in their student-directed attempts to solve their own problems and think through matters of religious interest. He thus becomes a discussion and resource leader, to help guide discussion and study. He will be a learner along with the students themselves, giving them on request whatever benefit he may have gained from larger experience and study. He will not allow loyalty to be built around himself but will constantly seek to develop primary loyalty to Christ and his cause.

6. *The class counselor.* Frequently the class teacher is not well situated or qualified to lead in the total class program. In such cases his superior ability as a teacher need not be sacrificed. Other phases of the class program may be delegated to other adult leaders, who may be called in as class counselors or assistant teachers. The parents of a member of the class may serve by taking special interest in the group, opening their home for social activities, going along on camping trips or excursions, helping in personal counselling, and otherwise making themselves useful in the program.

7. *The assistant teacher.* Wherever possible, the regular class teacher should have as an assistant a young person in the late twenties who is gaining experience through observation and occasional teaching. An older assistant is apt to divide class loyalties. This position provides an important opportunity for developing adult leadership among the group who have become too old for student leadership.

Qualities of adult leaders

Christian Quest pamphlet No. 1, "Qualities of an Effective Leader," lists them thus: (1) "A passion to serve youth"; (2) "an understanding of youth"; (3) "comradeship with youth"; (4) "a vision of the goal"; (5) "an appreciation of the process by which character develops"; (6) "an understanding of a youth program"; (7) "a skillful use of the principles of program-making"; (8) "a wise use of growing loyalties"; (9) "a wholesome personality"; (10) "growing Christian experience and character."*

What else would you add for the adult leader of older young people? Compare this list with the qualifications listed on pages 16-18 of the *Standard for the Young People's Department*.

FOR FURTHER STUDY

1. Following the suggestions in the section of the "Standard" on "Training and Supervision of Workers," page 22, work out a standard for your workers with young people, including goals for earning Standard Training credits.

2. Work out a list of topics for a series of workers' conferences to guide study and discussion, including discussion questions, suggestions for advance preparation, references, program materials, desirable outcomes, and possible plans for solution of problems.

3. Rate your young people's natural leaders or student officers on the basis of the self-rating scale of the "Standard." What light does this throw on your selection and placement of student leaders?

4. Rate each of your young people not now in positions of leadership to discover their leadership ability. What

* "Qualities of an Effective Leader," Christian Quest Pamphlet No. 1. Copyright by the International Council of Religious Education. Used by permission.

general weaknesses do you discover? What persons have unsuspected qualities that should be brought out? How harness up all this unused energy and ability?

5. Find out what courses your young people in college are taking which will fit them directly and indirectly for leadership in the local church. Encourage them to take available courses to this end.

6. Plan a study of life-service opportunities, with analysis of individual interests and aptitudes, and provision for personal and group counseling concerning special professions and occupations.

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CHAPTER III

HOW BASE THE PROGRAM ON INTERESTS AND NEEDS?

IN our first study unit we looked in on various groups of young people in a number of typical churches and found a great variety of conditions. When we get acquainted with the young people themselves, we are apt to find an even greater variety of needs and interests and abilities. Each young person is almost a law and a problem unto himself. We are led at once to think that we may not get very far in our work with young people if we undertake to deal with them as typical groups or as an age group with general characteristics.

Just who are these young people with whom we are working? Do we know them individually—the backgrounds of their homes, their schooling, their social status, their racial inheritance, their associations, their special interests, their peculiar abilities?

In this study we shall have to assume that you have made a special study of the general characteristics of later adolescence, having completed the Standard Leadership Training unit No. 71 on "The Psychology of Later Adolescence." It might be well to review your study to get a fresh picture of the ways in which young people differ from those of younger and older age groups. A helpful interpretation of the general needs and interests of young

people will be found in Stock's *Young People and Their Leaders*, especially chapters 4-10. We shall have to assume here that you have also made some study of the entire ground covered in that text.

With that background we can go forward to consider the technique of program building. The problem to face as departmental counselors is: How can we so organize the work with young people that the methods and means we use will meet exactly the needs and interests and capacities of our students?

SOME REVEALING SITUATIONS

A counselor observes that a certain class of young men is loathe to participate in the departmental assembly service of worship. They are likewise proving a problem for the class period, for a carefully selected high-school teacher has failed to hold their interest. One Sunday morning these young men barricade the door of their classroom so that the counselor cannot enter to make the usual plea that they come into the assembly room. What shall the counselor do? It is evident that the young men are not interested in the assembly program. They are older than the other classes in that department. Should they be transferred to the Adult Department? Should they be permitted to meet separately for the entire morning session? Would it help if the counselor left them alone for a Sunday or two, with the suggestion that they work out their own salvation by discussing their interests or lack of them, and then notify him of their desires? What needs and interests are indicated in such a situation?

Another group of young men gather in their classroom or come late to avoid going into the assembly with the adults. They have no departmental assembly for their own age group. The adult program does not appeal to them. They like their teacher, are loyal to their class, and enjoy the fellowship and discussions each Sunday morning; but their interest ends there. If you were counselor for their age group, how would you endeavor to solve the problem? Could the Adult Department leader be blamed for not making the program interesting for these young men? Would you insist on their participation in an uninteresting program? Give reasons why or why not. Do you think they would be more interested if they had a separate assembly period for their own age group? What evidence can you give to substantiate this opinion?

A pastor observes that the young people's meeting on Sunday evening is given over largely to social and entertainment features. There is no serious effort to think through the problems of youth. Interest seems centered in having a good time. The counselor is afraid that seriousness will kill interest. Efforts to introduce a more serious note in the sessions have resulted in opposition on the part of the more hilarious in the group. What need do you think is here apparent? These young people have no departmental worship on Sunday morning but give their entire school period to the class session, after worshiping with the general congregation. Does this program justify a lighter emphasis in the

evening? What real needs, if any, do you think are being slighted?

In another church the observer will note that adults are presiding and singing old-time revival songs, while the young people are few in numbers and generally occupy the rear seats or tend to hang around the edges. What conclusions would you draw from this picture?

Or you may find the most interested young people active in teaching Sunday-school classes. They have shown more interest in this type of service than have the members of the adult classes, with the result that the young people's classes have been depleted and the adults have tended to become divorced from the rest of the school. These young people are eager to render some service but have had little training in methods of teaching and lack sufficient background of experience to make them capable leaders of children and younger boys and girls. Their responsibilities may do them more good than being inactive in a class of their own age would do. How would such a situation modify the program of the Young People's Department?

Other methods of determining personal needs, interests and abilities are discussed in Stock's *Young People and Their Leaders*, chapter 4. In addition to observation, such methods may include personal conferences with individuals, visits to their homes, conversation with their parents and teachers or employers, group discussion, a study of racial experience and individual or group records, use of various

tests, and recollection of one's own adolescent experiences.

A group of workers with young people have formulated a list of the needs of older young people. Along with sample check lists and other valuable information on ways of finding the needs of young people, this list may be found in chapter 2 of the *Handbook for Leaders of Young People in the Local Church*, by N. F. Forsyth and others.

VARIED POLICIES IN PROGRAM BUILDING

Growing out of your study of needs, interests, and abilities, what kind of program do you think your young people should have? How will you go about the task of building it? In what respects has your study thus far suggested changes in method?

It might be interesting to exchange experiences with other leaders as to ways in which they have developed workable programs for their young people, or you might list the different major methods that you can recall from your own experience.

The handed-down program

Perhaps the most common method is that of passive acceptance of a program handed down from some central office. It may be unquestioning use of uniform lessons in the Sunday-school class by leaders who are not aware of other available materials that would be of more value. Or the young people's society may use without question or evaluation the devotional topics handed down from headquarters—and

then occasionally find fault with these topics because they are not always interesting and appropriate. Even more common is the practice of doing things just the way they have always been done, as slaves to custom, either not knowing anything different or lacking the energy and courage to experiment with better methods.

It is still the exceptional church in which the Young People's Department meets separately from younger and older groups. Where merged with other age groups, little opportunity is given for self-direction and initiation of programs. Adult domination generally prevails. If it is not the platform superintendent, it may be an aggressive and determined pastor who allows his zeal and concern for youth to outride his regard for their own ability and need for self-expression and self-direction.

The same problem obtains in many young people's missionary societies, in district or county programs of various youth agencies, in varying degrees in every type of program of youth. What effect does it have on the development of initiative and resourcefulness? What chance is there for encouragement of independent thought? What is the effect on interest? What are the advantages and disadvantages of such a plan? Check appropriate descriptions in the following list in an attempt to evaluate the handed-down program: easy to follow, difficult to follow, uniform, systematic, comprehensive, varied, chaotic, haphazard, disconnected, unorthodox, democratic, self-determined, full, flexible, customary, interesting, develops initiative, attractive, takes time, adventurous.

ous, requires resourcefulness, deals with vital issues, closely related to interests and needs, develops independent thinking, requires skilled adult leadership, develops character, gets things done, creative, workable, Christlike.

Selection by leaders

Perhaps your situation is a little more democratic in that your adult teachers, counselor and pastor select the study courses and other elements of the program; or the student council or department officials or society officers meet with the adult leaders and draft a program to be carried out for the "rank and file." The church-school teacher may choose the course or topics out of his or her experience and knowledge of general and specific needs and interests in the class. The adult officials in the young people's society may attempt to control and decide major matters and plans without reference to the wishes of the members themselves.

Does this plan call for more initiative and self-direction than the use of a handed-down program? Would you consider it more flexible, appropriate, interesting? Compare it with the first method described above, using the check list to bring out its advantages and disadvantages. What value is there in placing responsibility on the rank and file of the membership in the planning and conduct of programs?

In many young people's societies the elected officials are beyond the ages generally characterizing later adolescence. They are chosen because of

their experience and greater ability to lead. Especially is this true for the more responsible district and regional offices. What experiences have you had to indicate the merits or demerits of this practice?

Group planning

Emphasis on the value of self-determination of activities has led to a growing use of programs that have grown up out of genuine interests and problems of the young people themselves. Check lists and group discussion are among the methods used to discover the "hot points" of interest or concern; then available materials are selected to help in the study and solution of these problems. This method has been found very interesting and helpful with many groups, both in local-church classes or societies and in district-wide institutes.

A growing body of elective materials is available for guidance in such experience-centered study. These materials are used not as ends in themselves but as "resource materials" to help young people ahead in Christian living. The "lesson" is no longer the material nor the Scripture passage nor the truth that the leader attempts to "get across" but is rather the change that takes place in the life of the pupil. Materials will help to make this change, but they will not be given so much prominence as in a subject-centered curriculum. The work is not organized around a lesson course, systematically arranged, with separate topics for each Sunday. When a special concern comes to the surface through investigation, the whole program centers around this concern. Wor-

ship, fellowship, study, recreation, service, may all enter into this "unit of work," not as separate activities but as integral parts of the process. The length of time required for such a unit will vary with the problem or interest. It should stop only when the group has completed its study, come to definite conclusions, carried them out into practice, and evaluated the project.

The unit may take the form of a "problem situation" which needs to be recognized. Various solutions must be discovered and discussed, ways and means evaluated, a plan of action adopted and carried out, and the results tested in actual experience. It may be an interest in music, which will grow into an "appreciation unit," with study of a composition, such as a symphony, leading to understanding of its theme, technique, and interpretation; then the actual experience of hearing its rendition by some famous orchestra, and finally a sharing of the experience with others when we return home. A "creative unit" may be an original achievement, such as the writing and presentation of a pageant for a special church occasion. An "historical-biographical unit" may center in an interest in a certain period of history or in a particular character and lead through a study of many reference texts to the preparation of an original summary. It might even include investigation at first hand, involving travel and original research, much as is done in the preparation of a graduate thesis. Other types of units may suggest themselves to you.

This method, in turn, may be evaluated by using

the check list suggested above. Have you experimented with this type of program? What are its advantages and disadvantages? You might talk with a high-school principal or teacher to discover his experience with and opinion of such methods. What are some of the interests around which character-building activities have been developed in high-school life? Are any of these worthy of being carried over into later adolescence? Which of these three methods rates highest in the light of your evaluation and use of the foregoing check list?

STAGES IN BUILDING A COMPREHENSIVE PROGRAM

"Standard A for the Sunday Church School" organizes the curriculum under five main heads—worship, service, study, social and recreational life, and personal religious life. The last mentioned is more largely an objective than a means, and may be considered to be a desirable outcome of the other four types of activities. A convenient classification of these activities may be used as a guide in your program building. At the same time it should be kept in mind that this classification is to a degree an artificial division of a total experience; in program building these phases need to be synchronized into a unity of thought and action.

A sound educational program based on needs and interests of the young people will include all of the major types of activities outlined in the Standard. Anything less is apt to result in unbalanced emphasis and tends to leave weak links in the chain of char-

acter and conduct. If we would have wholesome lives growing out of our church program with young people, the program must be wholesome, comprehensive, well-rounded.

To build such a comprehensive program, all phases of the work must be considered as a unit. All youth interests should be represented in the program-building committee, not primarily to champion their own particular organizations, but rather to see the work as a whole and to make their contribution to it in unselfish harmony and cooperation.

The small church will find itself in a fortunate position at this point; for it generally escapes the difficulty encountered by that highly organized church which attempts to correlate and harmonize its conflicting interests with the overlapping programs which are jealously promoted by competing organizations. It can start *de novo* and build according to an ideal plan; while the over-organized church may have to be content with a compromise plan of remodeling, or be forced to tear down antiquated structures to make way for the new.

1. The first step in program building is to begin to *study the needs and interests of the group*, using the various methods and references suggested above.

2. *Next, get a representative, interested group together*, including a majority of the young folk themselves, the pastor or director of religious education, and only such other adults as the young people may be willing to invite. This may be an informal group whom the pastor or some adult leader has interested, or it may be formally organized as a young people's

council, with official representatives chosen from the organized classes, the young people's society, the missionary societies, the athletic teams, and any other agencies which work with this age group. These may choose a temporary student chairman, a vice chairman, and a secretary. The adults present may be considered as counselors or resource leaders, available for counsel and advice when it is asked for but leaving the control and initiative to the young people themselves. A first meeting may be given to organization, statement of purpose, and preliminary discussion of the scope of the task and some of the problems and principles involved. It should be kept in mind that this project in itself offers an experience of high educational value. Planning unselfishly for the spiritual welfare of the entire group of young people whom the local church should serve can be made a genuine spiritual experience.

3. It should soon become apparent that this task calls for study and considerable investigation. When various phases of the task become clear-cut, the time is ripe to *appoint special committees to study, investigate, and report at the next meeting*. A committee on the devotional phases of the program may be asked to list all the worship experiences provided by the various agencies represented and to check these (1) against the list of needs and interests of the group, and (2) against the section on worship of the "Standard for the Young People's Department." Points of overlapping, of duplication of effort, of neglect or weakness should be made clear. Then a plan should be worked out that would harmonize

all these activities and fill in the gaps, so that every young person in the church may be engaged in a well-rounded program of devotional experiences, and as many as possible of the discovered devotional needs may be met.

Perhaps a chart would help in visualizing the present organizational programs. The various types of worship might be classified in separate columns. The agencies could be listed on the side, and their activities listed under each classification. This would show where the program was weighted and where it was weak. The chart might look like this:

WORSHIP PROGRAM OF THE YOUNG PEOPLE IN
HILLTOP CHURCH

<i>Agency</i>	<i>Social Worship</i>	<i>Family and Private Worship</i>
Organized class	Dept. Assembly	
Y. P. Society	Devotional meeting	"Morning Watch"
Missionary Soc.	Brief devotions	
Church	Congregational worship	
	Ritualistic services	
	Festival observances	

The bare spots in such a chart clearly indicate where needs are not met, while the several provisions for social worship may reveal an overemphasis on this type of devotions. The task is then to balance the provision for worship in each column of the classification and to project activities that will satisfy the deepest devotional needs of the group. Additional columns might be added to this chart to check the present program against other recognized needs.

Similar committees and methods may be used for study of service and missionary activities, of study courses and topics, and of the social and recreational program. A fifth committee on personnel might study such problems as methods of enlistment, evangelism, extent of individual participation in the program, and vocational and life-service interests.

4. The next step in the process would be to *assign the various items in the program to the most suitable agencies*. For example, a proposed missionary study course might be assigned to the young women's missionary society, which would have special interest in such a course; but the assignment would be made with the agreement that the young women would conduct the course for all the young men and women of the church and not limit it to their membership alone. If the young people's society were assigned a proposed Hallowe'en party, it would be on condition that all the young people of the church were invited and made welcome. In the unorganized church this step would be unnecessary, as a unified organization could take responsibility for all items in the program through various standing and temporary committees. Where several agencies are involved, they could thus be made subservient to the entire youth program and serve much like committees in taking certain assigned responsibilities.

5. *Adoption of the program* thus worked out will prove most effective where it is discussed and revised in an open meeting of all the young people. They, in turn, must adopt it and make it their own; for they are the ones who must carry it out and

profit by it. Any suggestion that it is a handed-down program is apt to kill interest and arouse the opposition of the more independent students. The committees will therefore need to risk having their plans torn to pieces on the floor of the open meeting. If these plans stand the test in open meeting and are heartily adopted, they may give some assurance of working out when put to the test of actual experience.

When these committees have worked out their programs in some detail and their reports have been considered by the council as a whole, the programs may still need revision in the light of the recommendations of the other committees and especially to harmonize with the church program for other age groups. They may then be adopted as the working program of all the young people in the church. Finally, this program may be considered by the official organization of the church and be accepted as the church program of and for the young people.

The completed program of work might look somewhat like the following chart, with the items varying for each local church and for each quarter of the year, but subject to revision as conditions, group needs, and interests change.

WORKING PROGRAM OF THE YOUNG PEOPLE'S DEPARTMENT SUMMER QUARTER

Worship Activities	Service Activities	Study Courses	Social and Recreational	Personnel Work
Regular attendance at church services	Definite home duties	Standard training courses	Fellowship in all activities	Every member active
Departmental periods of worship	Conducting vacation school	Bible course	Biweekly social	One-half attending institute
Sunday evening devotions	Fresh-air project	Short-term electives	Recreation ball team	Follow up absentees
Planning and conducting Sunday evening services	Every member pledging to local church and benevolences	Institute courses	Volley ball	Correspond with vacationists
Taking part in family worship	Every member rendering some voluntary church service		Summer institute	Enlist visitors
Daily Bible reading and prayer	Monthly hospital service		Return visit to neighbor church	Vocational trips
Daily meditation	Home-mission project continued		Educational trip	Post-vacation rally
Religious book club	Foreign-mission project continued		Hobbies exhibit	
	Missionary address and reception		Nature-study trip	
			Musical program	
			Dramatic program	

A more elaborate program chart will be found on page 17 of Christian Quest Pamphlet No. 2, "How a Leader Proceeds with a Group." This chart is based on eleven "areas of human experience," with three other columns: (1) "Where training is now re-

ceived"; (2) "Is it adequate for our group?" and (3) "Should our group provide for it? Where?" This chart would prove a valuable scheme for study of activities in relation to needs, while the simpler arrangement above would probably prove more practicable for listing desirable activities. Twenty-eight types of activities are outlined for practical reference in "Program Suggestions for Group Leaders," Christian Quest Pamphlet No. 5. This should be in every workers' library.

6. *Carry out the program.* No program will work itself. It is merely a blue print to follow in building. The next step is to break ground, assemble materials, and get the workmen on the job. The contractor and the foremen will need to be on hand to see that specifications are followed and that the work progresses steadily. In other words, the adult counselor and the student officers will need to see that all who have taken assignments carry them out faithfully and well. Build the program with care, then work it to the limit.

PRINCIPLES OF PROGRAM BUILDING

Growing out of your study of ways and means, what general principles have you discovered? Before you read the suggestions that follow, go back over this study and see what ideas you can select that seem worthy of general use. They should stand the test both of theory and of practice; for if they will not work in practice they are not sound in theory. There can be no contrast between a principle's be-

ing "all right in theory" and "working out in practice." In the light of this double test, which of the following suggestions would you deem worthy of following as general principles in program building?

1. *A life-centered program.* Individual and group interests and needs should be the starting point for any effective program. It should begin just where the young people are, grow up out of their concerns, and lead them on to larger and nobler living.

2. *A flexible program.* While the program may be definite enough to post on a wall chart, it should be subject to ready revision as new situations or experiences may demand.

3. *A comprehensive program.* Life needs and interests are quite varied. Our young people must develop wholesomely if they are to realize the abundant life. A well-rounded program of activities is therefore essential.

4. *A varied program.* Young people are beginning to specialize in their major life interests. Their interests, abilities, and concerns differ widely. To meet their divergent needs, the program must have variety.

5. *A balanced program.* Well-rounded lives cannot develop out of narrow or restricted activities. Every area of life needs cultivation. Some of the energy given to over-emphasis on one phase of the program needs to be transferred to other phases that are being neglected. Jesus "advanced in wisdom and stature, and in favor with God and men," and thus he became perfect.

6. *A unified program.* Whether there is one organization or several, the program can and should be worked out to make a unified appeal to young people. Business efficiency calls for the elimination of overlapping and duplication of effort. "No man can serve two masters." We are so constituted that we can have only one major loyalty, and that "eye" should be "single." Careful and thorough correlation is necessary where two or more agencies are promoting programs for the same young people. The various phases of the program likewise should be so interrelated or integrated that they will have a unified influence on each person participating.

7. *A central purpose.* We should know definitely where we are going and why we want to get there. The program is the major means we use to reach this goal.

8. *Participation.* If the goals are in terms of individual lives and those lives are influenced most by what they themselves do, it is clear that any worthy program will be designed to get every person actively engaged in it. The more the leader can get them to do for themselves, the better. Both in planning and conduct, the custom should be to seek the largest possible degree of student initiative and direction.

What changes in or additions to this list would you make? What changes in your own church program would result from following your revised list of principles?

FOR FURTHER STUDY

1. Observe a group of young people in some church and report on discovered needs, interests, and capacities. Discuss possible solutions to revealed problems.

2. Evaluate your church program for young people by use of the check list on pages 48, 49. In which of the three general types of programs would it largely fall? How much overhauling will it need?

3. Estimate the average age of the leaders in your young people's agencies. Does it fall between eighteen and twenty-three? Devise a policy that will result in keeping the young people themselves in charge of activities.

4. Use the chart on page 17 of "How a Leader Proceeds with a Group" to evaluate your local church program and to discover its weakness and strength. How overcome the weaknesses? Do they reveal a lack of unity, balance, purpose? Which of your principles do they violate? In the light of this study, what should be done about it?

5. Use your denominational standard or program as a guide in measuring and unifying your program, or use the scheme of the chart on page 58 to check up on your program. What does this procedure reveal as to strong and weak points? How improve it?

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CHAPTER IV

MEETING THE NEEDS OF SPECIAL GROUPS

THE purpose of this chapter is to discover the special needs of rural, industrial, and student groups, and to note how some churches have developed programs suited to them.

Have you ever found that the methods used by a neighboring church would not work with success in your own church? Or that the official young people's program of your church did not always and in every respect strike fire with your students? Or that uniform Sunday-school lessons or uniform devotional-meeting topics frequently proved uninteresting? Or that methods used effectively in a large city church were impracticable in a rural community? Or that a pageant put on with fine effect by talented young people in a college center, with good dramatic equipment available, was beyond the ability of the eager but inexperienced young people in a one-room church? Have you ever heard a discouraged leader say, "That may be all right for a big city church; but it won't work in our church"? Such difficulties make it clear that no blanket program will suit every type of church and condition; that every general program needs to be adapted to particular groups and conditions; and that indigenous programs, like indigenous organizations and literature in mission fields

abroad, have greater value than superimposed programs.

At the same time, this recognition of needed adaptation should not lead the rural or small-church worker to ignore or minimize the importance of principles which hold for all young people, regardless of training or situation. For example, the principle of pupil participation holds just as largely for the rural church as for the city church; the principle of elective courses should apply to small groups as well as to large; the principle of a well-rounded program of activities as outlined in "Standard A for the Sunday Church School" holds as well for the less advanced schools for which "Standard B" has been developed. Application of principles may vary, but the very nature of a principle is to apply to conditions and groups in general. In this unit of our study we shall therefore keep in the background of our minds the general principles that apply in every situation, while we look into churches and imaginatively, if not actually, visit special groups of young people.

I. RURAL GROUPS

Here, again, there can be little generalization as to methods; for one group classified as rural may be in the open country, with their church center at a crossroad or on a hill by the side of the highway; another rural group may be in a small village, influenced largely by a centralized high school. Another group may be in a town of fewer than five

thousand inhabitants, which is the maximum size of a community generally classified as rural. Still other communities may be composed largely of industrial groups, or of city workers living out beyond the city limits, where taxes are lower and there is room for the children to play and the parents to garden. A few rural churches are largely composed of young people from wealthy estates. Factory and mining centers frequently encourage small communities of foreign-born. Sometimes various nationalities are represented; at other times, one nationality and its language predominate. Migrant harvesters, transient tenants, and even railroad men move so frequently that it is difficult to awaken lasting interest and develop reliable leadership.

1. *Urban and rural.* The distinction between the town and the country is rapidly breaking down with the development of good roads and automobiles, talking pictures, the radio, rural free delivery of mail, widespread reading of newspapers and magazines, centralized high schools, and the tendency to move out from the cities to more open country. It is not unusual for men to commute every day by train or auto twenty-five miles from their homes in the country to work in the city. One result is the difficulty of noting any distinction in dress, speech, or customs between the young people of the countryside and those of the city. Only in the more isolated sections of the United States is there any appreciable difference, sufficient to affect the church program very largely. The distinction between urban and rural is therefore becoming increasingly dif-

ficult. Young people rightly resent so artificial a distinction, as an unwarranted reflection upon the rural groups. In fact, many city-dwellers are beginning to envy the farmer his comparative economic independence, healthful living conditions, and assurance of food and shelter.

The Four-H Clubs are doing much to encourage the young people to remain on the farm, especially in encouraging parents to share the rewards of farming with their young people. Business depression is also disillusioning the ambitious and adventurous about the "bright lights" of the cities. The local rural church can help to satisfy this curiosity and desire for cultural experiences by occasional educational trips to the city and return visits from city groups. District programs help further in bringing rural and city groups together. It is no longer necessary for a young man or woman to leave home for long to get acquainted with much that the city has to offer of cultural worth and opportunity. Effort should be made to bring as many as possible of these alluring advantages to the rural community, in order to diminish the temptation of the young to desert parents and farm life for the uncertainties and dangers of lonely life in distant cities.

While the trend to the cities has been somewhat checked by the recent depression, many rural communities are still being drained of their most promising young people, who go away to college, become interested in some profession, and fail to return to their home communities for their life-work. Special effort is being made to develop a sense of obligation

and to provide the kind of training in practical trades and home economics which will send young people from the mountains and from racial and immigrant groups back to help their own people to a higher level of living. It is recognized that this is the most strategic way to help these isolated and underprivileged groups. The strength of the city churches, on the other hand, can largely be traced to their enlistment of the potential and loyal leaders from the countryside, whose devotion far outweighs the dogmatism sometimes developed through the narrowing influences of isolation.

2. *The recreational problem.* The drudgery of farm life is another point of concern for the rural pastor and young people's worker. It is the unrelenting monotony of chores and work which tends to make the young man on the farm restless. The church can help the farmer to see the need for relaxation and diversion for the farm boy or girl. What better way than to center a reasonable amount of social life in church activities, with which the farmer is generally in sympathy?

A more serious problem in some communities is a prevailing idea that any kind of social life is "of the devil." A pastor of a church in a village of a thousand people would not permit his young people to hold a social affair in the basement of the church, with the result that he drove them away and into the public dance hall and so helped to contribute to the moral delinquency which he roundly denounced from the pulpit. A church lay official refused to let the young people build a tennis court on a vacant

lot at the rear of the church, preferring to have it remain grown up to weeds, while the young people were alienated and given the impression that the church did not care for their welfare. On the other hand, a rural pastor with a vision brought in a college student for the summer to conduct a community recreational program. Use of a field was granted, a baseball diamond and a basketball court were leveled off; horseshoes, croquet, and other games were introduced for various ages and both sexes, and the social life of the community was centered at home for that summer. Electric lights and comfortable bleachers for night basketball games were furnished free by a solid square of autos parked around the court. Games were played with neighboring communities, interesting them also in a wholesome program; and the problem of Sunday baseball was solved by giving the young men sufficient opportunity for recreation on weekdays.

A farmer and his wife, college graduates and young in spirit, made possible a recreation hall for their country church. It became the center of social, dramatic, and recreational activities. The young people became strongly devoted to that church. A pastor with similar vision organized an interchurch basketball league, and the most rural of the several communities represented produced the winning boys' and girls' teams. A dramatic league was also organized for exchange of presentations. For the summer months recreation ball and tennis helped to provide the diversions and recreation needed to keep the young people content in their home community. One-week

camp and institutes under church and Four-H Club auspices helped further to provide the needed contacts with young people outside the home communities.

3. *Interchurch comity.* The problem of many small churches of various denominations is often the bane of rural religious life. Very few of these are able to support a capable and well-trained resident pastor. Pastors live elsewhere and only come in for a preaching service once a week or less often. The church has no challenging program for the young, nor the leadership to direct it. The development of larger parishes helps to solve this problem by providing more effective, better trained and specialized leadership, encouraging interchurch cooperation, broadening interests, and enlisting larger resources for financial support and program activities. Federations of churches and allocation of exclusive responsibility, as in the State of Montana and in mission fields, are steps being taken to overcome this handicap to effective church work.

A township in Indiana has no town, one small village and no railroads or bus lines. It is six by seven miles in size. A few years ago it had three antagonistic churches, none with an adequate program. There were two small Sunday schools, no young people's work, no evening services, and no lights for an evening service. Then came a young seminary graduate into this field. At first he held evening services in the consolidated school, which could be lighted. All three churches then were closed and all services were held at the schoolhouse. When this school building

was closed for repairs during the summer, the young preacher held services in a grove and preached from a stump. Then a consolidated church was built near the consolidated school, to serve the entire township. At a cost of \$45,000 the church plant provides enough rooms and equipment for a graded school and a comprehensive program. It is open nearly every day and night, week after week. Along with a mounted Boy Scout troop and a daily vacation school of a hundred children, taught by a dozen farmers' wives trained at a nearby standard training school, this church has a live young people's group who are leading their parents into the church. Already three young men from that church are studying for the ministry, one is studying to become a medical missionary, and one young woman is interested in full-time Christian service. And this is being done in open country. The right kind of trained leadership with a vision is doing it. Long-term pastorates are needed for this kind of constructive community building.

4. *Rural needs.* The more isolated the church, the greater need generally for providing many of the activities elsewhere cared for through public libraries, welfare organizations, clubs, and recreational agencies. Correspondingly, there is less distraction, so that the church may more largely become the social center for the community. Where the Grange, Four-H Clubs, and high-school activities are well organized, it becomes necessary to work through a community council of leaders to make a fair division of time and functions, so that the

church may be able to render its distinctive and essential contribution to the education of the young people.

With fewer opportunities for broadening contacts, rural youth need more guidance than city youth in such matters as choice of vocations and training schools, relations between the sexes, home building, cultural interests. With fewer numbers and better personal acquaintance, the counselor may win confidence and often accomplish much more through personal conferences than the city leader can. Qualities of leadership may be developed more rapidly through early assumption of responsibilities on the farm and in the church. Lack of leadership in the average rural church gives the greater opportunity for the young people to teach Sunday church-school classes and lead younger groups. (See Chapter V for suggestions on the organization of this group in the small school.)

In the one-room church it is frequently difficult to overcome the objection of the elders to the use of the church for other than worship purposes. If consent cannot be gained to loosen the rear seats to provide an open space for group activities, and if agitation for needed room will not produce an addition or overcome prejudice, the young people may still conduct their program under the auspices of their church organization by using the homes of the members or by renting a nearby home or room. The young people's *Standard* and texts on church work may be cited as authority for a well-rounded program. Delegates may be sent to institutes and church camps,

despite the indifference or opposition of uninformed church leaders. Some opposition will generally be encountered, even with a wholesome program. For the sake of the young people themselves and the church of tomorrow, this should be overcome as tactfully as possible, without discouraging the young people or alienating them from the church. Sometimes a demonstration of results will suffice, as in the church where a group of young people conducted a general assembly of the school so capably that they proved the value of the new separate assembly for the young people.

Something is also gained in the small church through close cooperation of all groups in one church family. Young people learn to live helpfully with all ages and to be interested in the total community life. This makes for well-rounded leadership and a breadth of personal sympathies not always evident in the closely graded large church school or in the church of a thousand members. There is real advantage in not having one's interests limited to one's own age group.

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II. INDUSTRIAL GROUPS

Rural industrial centers generally produce special problems. In many mining communities the houses, stores, churches and recreational centers are provided and controlled largely by paternalistic operators, in such a way as to stifle initiative and ambition and in a real measure enslave growing youth. One of the major difficulties is oppressive poverty, which limits education and cultural opportunities. Part-time work, with increasing leisure time and no wholesome guidance for it, is a real challenge to the church. The poverty of such groups makes it almost essential to depend either on home-mission boards or on industrial operators for financial support of the church program and leadership. In the latter case much depends on the sympathy and open-mindedness of the management, which makes most of the difference between industrial strife and wholesome working conditions. The church cannot escape implication in these conditions; any effective program for and with the young people must consider and help to improve working conditions, if it is to lift the spiritual life of the community.

Among the special problems to be confronted in the industrial church are poverty, a low grade of educational attainment and privilege, foreign languages and customs, fear of unemployment, nervous strain in machine trades, unattractive homes, parental lack of adjustment to American conditions, degrading commercialized amusements, and lack of discipline. Yet one will always find many who are eager to learn, appreciative of help, ambitious, and devoted to the church. Children of the foreign-born will generally be found interested in more serious books than those of the American-born, as can be attested by librarians. Young people's groups are apt to be more whole-hearted, even though more unruly, than more privileged youth of well-to-do communities. Not many of these young people will be able to go on to college after finishing high school, and some go to work as early as the law will permit.

There is special need here for the church to carry on a seven-day-a-week program of cultural and recreational activities, to aid both in Americanization and in overcoming the harmful influences of cheap commercialized amusements. The problem will not be largely in the realm of organization, for these young people will generally be eager for it; rather, the task is to provide enough leadership and equipment and variety of program to keep them absorbed in character-building activities. Meager opportunities for formal education may need to be supplemented with vocational guidance, cultural clubs, and social settlement work. The church that serves an industrial community in a large city generally needs

outside financial help and a specialized staff of paid workers, for local leadership is generally unskilled and inadequate. Close cooperation with other welfare agencies in the community will prove valuable.

*Social Work in the Churches** pictures "the practice of fellowship" in typical churches in the United States and outlines a number of varied church programs as adapted to city industrial and rural groups, with typical equipment and much other practical and suggestive information. Sample church programs reported in this study follow:

One church with a membership of about 250, and average attendance of about the same in Sunday church school, ministers to twenty-three nationalities. In 1922 it had a church and community house and a staff of ten full-time and three part-time workers. Among the activities were young men's clubs, featuring "gymnasium classes, debating clubs, public speaking, glee clubs, and parties for ladies' night." They cooperated with the Y.M.C.A. in this work. For girls and young business women they had social activities and study classes in music and dramatics. In a model flat they taught housekeeping and cooking to 150 girls. A dispensary, library, kindergarten, legal aid bureau, employment bureau, lyceum concerts, and religious moving pictures were included in this church's service to a labor group.

Another church of 333 active and contributing members, with 303 in its school, in 1922 served a constituency that was ninety per cent working men

* *Social Work in the Churches*, Arthur E. Holt. Copyright by the Pilgrim Press, 1922. Used by permission.

and their families. The neighborhood was classified as "immigrant and industrial." The groups in order of numerical strength were Jewish, Czecho-Slovak, Negro, Italian, Russian, Polish, Bulgarian, Syrian, Albanian. With a paid staff of seven and a church plant equipped for a well-rounded program, this church had a continuous program of religious services, recreational and cultural and service activities, and study courses. It used the "church night" plan, with Bible study, current events, mission study, and club leaders' classes on a midweek evening. A community forum each Thursday night allowed discussions on controversial subjects, such as "labor, capitalism, socialism, and political issues." Americanization work, weekday religious education, club work for boys and girls, poor relief, fresh-air work, etc. made up a heavy schedule of activities, in which older young people were enlisted and trained.

A church in a small harvest center enlisted the cooperation of the major business men's associations, county commissioners, welfare agencies, and churches to provide religious services and free entertainments for the migrant harvesters in a "harvest welfare room" opened in the courthouse. This was equipped for reading, writing, and games. Chapels in the open country, within easy reach of the laborers, were opened for services each Sunday.

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III. THE COLLEGE GROUP

We cannot here deal at adequate length with the problems peculiar to this group. All we can do is to recognize the special need and note some of the ways in which churches are endeavoring to keep the spiritual fires aglow in the lives of their young people while away at college. There are at least two approaches to the problem. One is that of the local church as it trains its youth in their earlier years and seeks to keep in helpful touch with them during undergraduate days. The other is the combined effort of the churches and other religious agencies to provide the religious element in education on and near the college campus.

The home church and the student

The local church can do several things to help its young people to make the most of their opportunity for higher education. Certainly the most helpful is to *prepare the moral and spiritual background* of the students through many years of earlier teaching and training, so that the pitfalls that beset every pathway, whether in college or at work, shall be recognized and readily avoided.

Before the boy or girl graduates from high school, the church can render another significant service through *vocational counseling*. We can hardly leave this work to the public schools alone, which are introducing vocational information even into the grades; for the church must satisfy itself that all vocations are considered from the Christian point of view, and that the altruistic professions and purposes are exalted above materialistic interests. Most young people who enter full-time Christian service get their initial interest before they arrive on the campus. The ideal-forming years of middle adolescence are the best time for aiding young people to make Christian life-work choices. This contribution must be continued through later adolescence, until ambitions have led through training into actual inauguration of dreams.

After young people have departed, the responsibility of the home church does not cease, even though the student may become affiliated as an associate member with some college church. So long as the student's home is in the community and his family are connected with the home church, it ought to *keep in touch with him*. Student pastors are always glad to get letters from home pastors informing them of the coming of the student and of the interests and talents he has shown in church work. Most students welcome letters and bulletins from their home-church pastor and young people's groups. Many churches give special recognition to students at home on vacations, sometimes with a special reception, or a Sunday-evening college service, or a talent night in which

students can participate and bring the benefit of their inspiring college experiences to the younger folks of the church.

Where the college or university offers special courses in Bible, religious education, comparative religions, missions, social service, and related subjects, the student may well be *encouraged to enroll in these courses in preparation for voluntary church work in later years*. During summer vacations reliable students may be used as associate teachers for Sunday-school classes, as recreational leaders, as teachers in vacation schools, as dramatic and musical leaders, again tying up their interests at home as well as putting additional life into the church program. By such methods we may "keep the home fires burning" for our students away from home.

The church at the campus

Religious activities on or near the campus generally center in four types of agencies: the denominational church, frequently with a "student pastor" and special program for students; the interdenominational or non-denominational religious council organized on the campus; the student Y.M.C.A. and Y.W.C.A.; and the college or university program of chapel services, convocations, special preachers, personal counseling, and, less frequently, special series of meetings. Our concern in this study must be limited largely to the first type of agency.

Among the smaller denominational colleges there is generally a fairly strong official emphasis on religion, in harmony with the purpose of the founders

of these schools. Daily chapel is still sometimes compulsory. Monthly convocations bring religious messages to the students. Partially through student mistrust of emotion, revivals have quite generally been replaced by special series of meetings with personal conferences on spiritual matters. Where these colleges are located in small cities or residential sections of cities, a strong constituency of the denomination generally maintains a church strong enough to challenge the attention of the students. Much emphasis is still placed on the function of the preacher, but with increasing emphasis on congregational worship. Where these two features of the church service are equally stressed, many young people have been attracted to the church with new interest and respect for religion.

The popularity of church-school classes for students varies considerably, depending somewhat upon the ability and popularity of the teacher. Students are somewhat loath to take seriously another study course on Sunday, after a steady grind of classroom work during the week. One college tried for several years a university Sunday school, with faculty members as instructors, only to find that this school fell away in interest just as did the local church Sunday schools which the students had neglected, and with the additional result of detaching the student body the more from the local churches. Saturday night recreation affects the situation largely, and students generally refuse to spend so much of their Sunday in three or four services.

Sunday afternoon or evening devotional meetings,

student-controlled, have proved more popular than church-school classes in a number of student centers. The open and free discussion, the student leadership, and the fellowship have appealed more than the more formal class and lecture method. It is an open question whether the students would not take Bible courses more seriously if they were offered as elective credit courses in the regular college curriculum, with Sunday left free for other phases of the church program.

1. The University Baptist Church of Champaign, Ill., has "a unified service of Sunday morning worship and courses in religious education" and a B.Y.P.U. Sunday-evening service under the direction of a student council. This church is distinctly for students and faculty. Student committees promote devotional life, deputation work, life-service guidance, meetings, missions, music, social life, and student fellowship groups in Champaign and Urbana. The schedule of voluntary college courses in religion offered on Sunday mornings is as follows: for freshmen, "The Meaning of Faith" and "The Making and Meaning of the Old Testament"; for sophomores, "The Hebrew Prophets" and "The Making and Meaning of the New Testament"; for juniors, "The Life of Jesus" and "The Teachings of Jesus"; for seniors, "The Life of Paul" and "How to Teach Religion." Each of these courses runs for one semester. For the graduate group a three-year cycle of one-year courses is offered on "The Religions of the World"; "A Short History of the Christian Church"; and "The Literature of the Bible."

2. The University Presbyterian Church at Austin, Texas, has organized a student association with a constitution worked out in detail. A general cabinet of student officers and adult advisors is responsible for the general program and holds an annual retreat of old and new officers to consider plans for the year ahead. Committees are appointed on program, stewardship, social activities, missionary work, Christian training, publicity, publication, supper, music, and social service. The program includes church-school classes, with occasional assemblies of all classes; a Sunday-evening supper and fellowship period, followed by a business meeting; a student choir which sings at the Sunday-evening worship service; publication of a weekly mimeographed paper, "Our Sunday Chat"; deputation teams, socials, and social service projects. The church has students on its board of deacons and encourages the students "to manage their own affairs, but always with the advice of their adult counselor, or the director of religious education, or the pastor."

3. Good fellowship is emphasized by the First Congregational Church of Manhattan, Kansas, in its work with college students. They are organized into a "Good Fellowship Society," with election of officers each semester. An annual financial campaign is conducted to finance the student work, with students making pledges. Each semester the names of students who prefer this denomination are obtained from the university registrar. These are invited personally and their names placed on a mailing list. A varied and attractive program of worship, service

activities, informal study and discussion groups, and social and recreational activities is advertised through a mimeographed weekly, called "Congo News." A check list has been used to advantage to discover topics of most interest for discussion. "Every spring our last meeting is our 'retreat,' the purpose of which is to evaluate the past year in all respects, criticize it, and make suggestions for the next year. The meeting is usually held out of doors and away from town. . . . A great deal of social life is available in other campus organizations, but this does not reach all our students; therefore our recreational program is valuable. All our students profit by this program, because they enjoy it. Our games, hikes and parties are lively and wholesome. . . . Our meetings are known for being broad-minded and liberal. They are nearly always discussions, and give an opportunity for self-expression which is not everywhere available for students."

In student programs it has generally seemed wise to keep the student groups separate from high-school and out-of-school groups of the same age, although this distinction is tending to break down in some college communities, especially where nearly every young person goes to college. Many groups are affiliated with denominational and interdenominational young people's societies, such as the B.Y.P.U., the Christian Endeavor, and the Epworth League. Some religious fraternities and sororities with national affiliations have been developed; but these tend to become exclusive and to fail to minister to the larger group. At one small denominational college a Life

Service Club grew in two years' time to a membership of seventy, completely transformed the general student attitude toward religious life-work, and resulted in a large increase in the number of students who took graduate work for full-time Christian service.

FOR FURTHER READING

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CHAPTER V

WHAT ORGANIZATION IS NEEDED?

How to develop an organization of young people in the local church which will be subservient to their needs, prove efficient for carrying out their program of activities, and form an integral part of the church as a whole, is the next problem before us.

For a background for this study you might first diagram your local church plan of organization for your young people and compare this with the diagram of a unified organization on page 98. Then make a list of the special needs of your young people and note the ways in which your organizations are functioning to meet those needs.

In this unit of study we shall concern ourselves with the simplest type of organization for young people. The problem of correlation of overlapping agencies will be considered in the study that follows. The young people's society and the community council will be studied in still another chapter. If we were starting *de novo*, the task would be much simpler than in the church where a large number or even a few strong organizations have been developed without sufficient regard for the total program. The small or unorganized church therefore has an advantage over most churches in this regard, for it does not have to clear away the trees and undergrowth before starting to turn the sod. There are no houses

to move off or pull down before it can start to build the new structure.

SOME PRINCIPLES OF ORGANIZATION

1. *The organization or agency should be considered as a means, not as an end in itself.* The needs of the students are the basic factor; next in importance is the program built to meet those needs. Last in importance is the organization needed to carry out the program. This principle reverses the frequent practice of emphasizing organization and developing a program to justify its existence, whether that program meets the real needs of the students or not. The addition of a new organization should not be permitted unless it serves as an essential wheel in the total machinery of the church.

2. *The organization should be used as a means of promoting the program,* and through the program, of helping to realize all the objectives outlined in an earlier chapter. This is its function or purpose.

3. *The organization should gear in with the total machinery of the church so as to form an integral working part.* It should not duplicate the work of other agencies nor attract primary loyalties away from the church of which it is an auxiliary. Young people's societies have not entirely avoided this difficulty. In some extreme cases there has been little connection between the society and the church except that the society held its meetings in the church building. The young people's work should be an integral part of the complete educational program of

the local church. Any organization needed to carry out that program should synchronize with the rest of the church machinery.

4. *The organization needs to be flexible.* If the machinery needs to be improved, custom should not carry too much weight. When new conditions arise, no constitution or tradition should prevent advisable reorganization. This flexibility will probably be most apparent in changes of committees to meet varying needs and conditions. If a constitution and by-laws are adopted, care should be taken to provide for the possibility of amendments and changes as experience may dictate.

5. *The organization should be democratic.* Elected student officers should preside and take the initiative. Adults should serve as counselors, resource leaders, advisers; they should not take control into their own hands.

6. *The organization should be developed by those who use it.* The young people should have a major share in its development. It should be their machinery, not some imported type of machine which they do not know how to use. A general church requirement that certain organizations be set up in every church should not be construed as an order to provide that type of organization whether it suits local conditions or not. The organization should grow up out of a sense of need, rather than be handed down from above because it has proved helpful elsewhere. This does not mean acting independently of the denominational program for young people, or disregarding the experience of others. It is only saying that David

should not be required to wear Saul's coat of mail in his fight against Goliath.

7. *Only so much organization should be developed as can be used effectively.* A paper organization is just so much dead weight unless it is put to work. Offices should not be handed around like honors, but as responsibilities and opportunities for service. Students should not be permitted to accept offices unless they agree to perform the duties involved to the best of their ability. Their attitude had best be discovered before the position is offered them. A formal installation service is of value to induct them into office and impress upon them the importance of their part in the total program. Additional organization should therefore be added only when there is a clear sense of need and leaders are available to man it.

8. *The development of an organization should be considered as a regular part of the curriculum.* Some organization is necessary to carry out the program, distribute responsibility, and coordinate endeavors. The solution of this problem may be made highly valuable for the development of cooperation, reliability, and other desirable qualities of character. Care should be taken that such outcomes are realized in the process.

9. *A unified program functions best through a unified organization.* Efforts to correlate the programs of various young people's agencies in local churches have generally encountered opposition due to conflicting loyalties and divergent appeals. Even though the representatives of these agencies may together work out a comprehensive program, the assignment

of the various phases of the program to the different cooperating agencies generally tends to divide the program again and to destroy its unified appeal. If the needs of unified lives demand a unified program, does not the nature of a unified program likewise demand a unified organization? This principle of unity is well stated in the section on young people's work of the International Curriculum Guide:

"(1) The growing tendency to consider the entire educational program of the local church as the church school, with its resulting emphasis on the *unity* of the whole church program, makes it essential that organization for effectively carrying on curriculum units with Intermediates, Seniors and Young People take similar account of the need for unity in the group functioning.

"(2) A unified plan of organization automatically brings into a single organization all of a given age-group who have any tie with the local church, centers the primary loyalty of the group in the church itself, and at the same time commands, as a group, the loyalty of its own constituent members.

"(3) Curriculum which provides for units of work enlisting the activities of . . . young people grouped on the basis of interests, best functions through a unified plan of organization.

"(4) It is essential therefore that existing plans of organization be restudied and modified in such a way as to achieve unity in the group functioning."*

This statement has been interpreted to require either a correlated or a completely unified organiza-

* "International Curriculum Guide, Section II—Young People's Work," pages 158-59. Copyright, 1931, by the International Council of Religious Education, and used by permission.

tion (see Christian Quest Pamphlet No. 4, "How a Leader Uses Organization," pages 15-17).

10. *The Department of the Church provides the best unit for organization.* Sunday church-school classes and other auxiliaries may be organized as needs arise, with their continuance subject to changing interests and needs. One department can provide all the organization needed for every major phase of the program. For study courses and special tasks, smaller groups of classes or commissions or committees may be organized for short-time study or research or activities.

THE DEPARTMENT ORGANIZATION

If you have but one organization for older young people in the local church, it should be recognized as the "Young People's Department of the Church." In its comprehensive program it may include all the young people's activities conducted under church auspices.

Such a departmental organization will take primary responsibility for the promotion of the total program. Duties of officers are described below, with a diagram of a practical plan of organization and leadership. A serviceable but flexible constitution may be formulated from these suggestions.

The Department Council

This may be composed of the departmental student officers and chairmen of standing committees, class presidents, the pastor, the adult counselor, class teach-

ers, and student representatives of any other church agencies which include some of the young people; such as the young people's society, the church choir, or a dramatic club that is not limited in membership to this particular age-group. This council should meet once a month or oftener, to plan and promote the entire church program for the young people. Its student president and the adult counselor, by virtue of their offices, should be members of the highest official body of the church and of the pastor's cabinet.

Membership

The membership will include all the young people, approximately eighteen to twenty-three years old, who are members of the church or active in any of the church program. Its potential membership or constituency list will include all those young people in the community who do not have any other church connections and who can and should be won to active church life. This list will generally include some who for social or racial reasons have been overlooked or deliberately passed by, yet no church that calls itself Christian can consistently build its program for a selective social group. The church is not like an exclusive country club. The spirit of service must dominate it, and this will find expression in special effort to reach and help those who most need the benefit of church life. All the available young people in the community need to be enlisted in this department of the church.

Officers

Elective officers of the Young People's Department of the Church may be a president, vice-president, secretary, and treasurer. Other elective officers, not necessarily serving on the department council, may be a librarian, pianist, chorister, and orchestra leader.

Committees

Chairmen of standing committees should be elected. Other members of each committee may be made up of corresponding chairmen of class committees. On these committees the rest of the Department members may be assigned as associates for a quarter of the year, then transferred to other standing committees, so as to get some experience in each phase of the program during the course of the year. Class teachers may aid the Department counselor in advising these committees.

1. *The Executive Committee* may be composed of the main department officers, the adult counselor, presidents of organized classes, and the chairmen of the standing committees. It may be given power to act in the interim between council meetings, to study and plan policies for the consideration of the council, and otherwise to act as an inner circle of leaders. It may consider financial problems, budgets, correlation of class and committee work, and other special problems that may demand prompt attention.

2. *The Worship Committee* should have responsibility for cultivation of the devotional life of the members, through such activities as departmental

periods of worship, Sunday-evening devotional meetings, and promotion of worship with the church congregation and personal devotions.

3. *The Service Committee* should be responsible for promotion of service activities in the home, the local church, the community, the nation ("home missions") and the world abroad ("foreign missions").

4. *The Recreation Committee* should have direction of the social, recreational and cultural program of activities and give constructive guidance for use of leisure time.

5. *The Study Committee*. While the class is the commonest organizational unit for study, some of the problems and interests of the group may be studied in the larger group, much as they are in young people's society devotional meetings. In this case a departmental committee will be needed to guide the selection of courses and topics. Certainly, no uniform series of topics should be used without careful concern for their suitability and without exercise of choice or substitution, where deemed necessary, in the interests of the group and the total program.

For more detailed study of the functions of these program committees, see Stock's *Young People and Their Leaders*, chapters 8-10.

6. *The Personnel Committee*. Responsibility for recruiting new members and enlisting them in the various activities should rest with a special committee, again made up of an elected chairman and the class chairmen of similar committees. An annual canvass of the community will reveal available young people. These can be enlisted by personal visits, call-

ing for them repeatedly until they get the habit of coming, and early assignment to appropriate activities. The adult counselor will find this committee of great help in checking over each quarter the activities of each individual student, in assigning students to committee work, and in recommendations for improvement. Enlistment and participation should be followed by definite effort to lead them to make decisions for Christ and to come into full membership in the church. Any special evangelistic work with young people will come under the province of this committee. Studies in leadership, ability and needs, general improvement of individuals and the group, should be directed by this committee. Its responsibilities thus correspond in importance with those of the other committees.

7. *The Interchurch Committee* is to keep in touch with the cooperative work carried on between the churches and related community agencies, and to enlist the young people in their activities.

8. *Short-term committees.* Plans brought forward in the council meetings will frequently call for the raising of special committees, which will report back to the next meeting according to definite instructions, or carry out special tasks. This will relieve the larger body of detailed problems and leave it free to consider the major policies and phases of the program.

Elections

Department officers and chairmen of standing committees should be elected, after careful selection of candidates by a capable nominating committee. Other

members of the standing committees may be selected by the executive committee thus elected. Term of office is generally for one year.

Meetings

The department may decide to meet regularly each Sunday morning for worship and study, and once a month or oftener for fellowship, recreation, business meetings, service activities, and other phases of the program.

Finances

Special department fees may be needed for promotion of the work, and may be collected on the first Sunday or at a specified social meeting of each month. A department budget will help to limit expenditures and equalize expenses. It is better to have social expenses paid out of the treasury than to have an assessment at each meeting, which might work a hardship on some members. Such money matters should be kept in the background, lest constant appeals for funds destroy interest. The budget should include the department's accepted quota of the church service projects, and any special home or foreign-missionary obligations accepted by formal vote. Changes in the budget may be made by formal vote of two-thirds of the members. This will protect the department from too many appeals and safeguard obligations already undertaken. Fees, Sunday church-school offerings, pledges to local church expenses, and giving to benevolence enterprises should be combined so far as possible into one systematic offering. A unified budget

of church school and church will help to avoid the irritation of frequent calls for small amounts, while it will educate the young people to support the church and its enterprises at home and abroad.

Quorum

Official action may be taken by the department when one half or two thirds of the active membership are present. Specified major interests had best be acted upon only when two thirds of the active membership are present.

Amendments

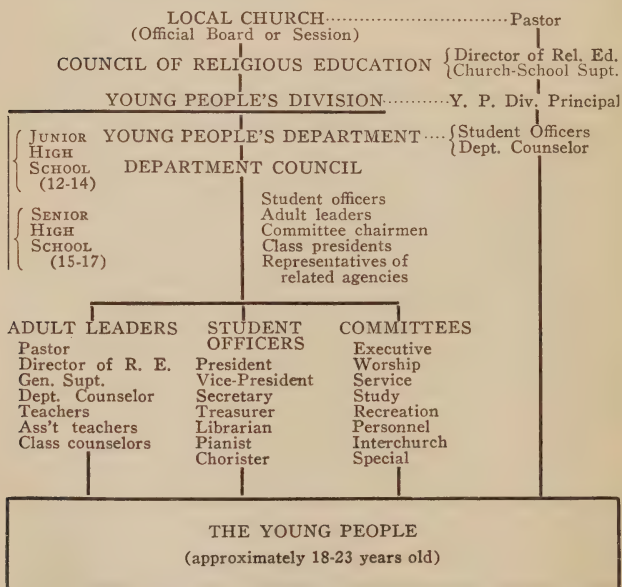
An adopted constitution should include a clause allowing for amendments to be made by a two-thirds or three-fourths vote of the active membership, after at least a week's notice of the proposed action. This will avoid hasty action and possible friction.

If a constitution is formulated for the department, it should not be considered as a sacred "law of the Medes and Persians," but as an instrument to guide group conduct and aid in efficiency and achievement. When any of its provisions begin to obstruct the work, it is time to consider amendments. Much of the progress of the United States of America is reflected in the many amendments to the Federal Constitution.

Where such provision is made, organized departments should be registered with the denominational headquarters and the list of newly elected officers reported promptly after each election, so that the officers may avail themselves of periodical literature and program materials.

Following is a diagram of a unified and simple form of organization such as described above. A study of this plan will reveal the merits of simplicity, comprehensiveness, practicality, church-centeredness, student direction, and harmony with all the principles outlined in this study.

UNIFIED ORGANIZATION AND LEADERSHIP FOR THE YOUNG PEOPLE'S DEPARTMENT OF THE LOCAL CHURCH



SOME EXAMPLES

A pastor on the Pacific Coast states that his church has had a unified young people's organization for two years and that he is "entirely satisfied with the principle." The department has four general student officers, one adult advisor, and four standing committees on membership, service, recreation, and worship.

A director of religious education in the Middle West finds that "the young people work better when they have their own organization and plan their own program. With all their work under one cabinet and one organization, we hope to do even more effective work the coming year."

Another pastor writes that his church has been following out its denominational program and has organized a unified Young People's Department, with committees suggested by the denomination, and a council made up of the student officers, committee chairmen and adult advisor. This council "meets once a month to plan the whole program of activities for the department, including the Sunday morning worship program, the Sunday evening meeting, and any through-the-week activities." He adds: "We have not, however, had great success in this work with this particular age-group, not because of any fault in the program and plan, but because of lack of leadership. We have been unable to build up a spirit of unity and cooperation in this department. We are hoping to have something worth while to report, when the present intermediates are promoted."

A denominational field worker writes: "We are still

striving to find a common goal for the young people's work of the local church. There has been so much loyalty to the [young people's society] as an institution that our program is retarded. We are on the eve of a new day, and the dawn will soon come, I am sure. Until the new day I pray we may not lose sight of our vision to lead young people to a deeper consciousness of God, a finer interpretation of Christian brotherhood, and a clearer vision of their place in the Church as a whole."

IN THE SMALL SCHOOL

Several conditions will influence the organization of a distinct Young People's Department in the local church. One problem to be overcome will be the desire of the older people to continue an ungraded mass assembly to which they have been accustomed from early Sunday-school days. More serious are the problems of adult leadership, numbers, and departmental equipment. It is not easy to find an adult leader of all-round ability, who will keep in the background and train student leadership through counseling. Adult leaders who are willing to learn can steadily improve at this point, both on point of view and on methods of counseling.

The problem of equipment may be solved in various ways. The young people themselves may initiate and help finance a building program to add the needed departmental assembly room and classrooms. Unused rooms may be redecorated or remodeled for this purpose. Frequently a church sanctuary or dining

room is not used during the Sunday-school hour. With assurance that the sanctuary will be used only for worship in the departmental assembly, its use may be obtained with consent of the church officials. If these possibilities do not meet the case, the young people, even in a one-room church, may hold their group meetings at an hour when it is not needed for other regular services. Thus an earlier or later hour on Sunday morning, a period on Sunday afternoon, or an hour before the Sunday evening service or on some evening of the week, may allow for uninterrupted young people's group activities.

In the small school a chief problem may be that of numbers. In many rural communities most of the older young people go away to college or to the cities and are lost to the church soon after they graduate from high school. Where it is difficult to get enough even for a class, it is best to enlist the older young people available in teaching younger classes and other service activities. In many churches a single mixed class will be all that is needed for this age-group. Its program may then be expanded to include the total emphases of the department, and all the young people in service should be associated with it. It is frequently necessary to group the senior-high-school pupils with the older young people. This works out better than to group the young people with the adults. There is no need of separation of older young people's classes by sex, unless numbers and custom tend to this separation.

The accompanying diagram will suggest various plans for grouping the young people in a small school.

102 WHAT ORGANIZATION IS NEEDED?

It is seldom advisable to hold a separate assembly for young people at the Sunday-church-school hour unless there are at least twenty-five in two or more classes attending regularly. To gain the enthusiasm of numbers it would otherwise be better to include the next younger group, or to center departmental activities in the class.

DEPARTMENTAL GROUPING OF YOUNG PEOPLE IN THE LOCAL CHURCH

Ages	Plan 1	Plan 2	Plan 3	Plan 4	Plan 5	Plan 6
12	Junior High School Depart- ment	Junior High School Depart- ment	Junior and Senior High School Depart- ment	Inter- mediate and Senior Depart- ment	With Juniors	Adult or
13					Inter- mediate Depart- ment	
14						
15	Senior High School Depart- ment	Senior High School and Young People's Depart- ment	Young People's Depart- ment	Young People's and Adult Depart- ment	Senior	"Senior" Depart- ment
16					Senior Depart- ment	
17						
18	Young People's Depart- ment	Young People's Depart- ment	Young People's Depart- ment	Young People's and Adult Depart- ment	Department	
19						
20						
21						
22						
23						
24 and up	Adult Department					

Plan 1 is the standard, where numbers, leadership, and equipment permit. Plan 2 recognizes natural age-grouping and combines the two most homogeneous groups. Plan 3 is sometimes found to be the best arrangement where conditions are unfavorable for separation of the two younger groups. Plan 4 may be found the best arrangement where only two departments are possible. Plan 5 follows the old terminology and four-year grouping which recognizes only two groups in adolescence. Since 1917 three natural groups in adolescence have been officially recognized by religious educators, with psychologists now generally agreeing, in harmony with Plan 1. Plans 5 and 6 thus fail to conform to standard age-groupings. Even though departments may have to be grouped for worship and other activities, study classes should be properly graded and appropriate materials used wherever other conditions permit.

Limited numbers, however, may require grouping young people with adults and sometimes also with all those of younger ages. Such lack of gradation need not prevent the adult leader from recognizing varying stages of growth and general development on the part of individuals. Grouping should be made as close to natural interests and abilities as conditions will permit. This will stimulate attendance and make possible the most efficient work. Where two age-groups need to be combined, consideration should be given to the median age, interests and ability; that is, to the age of greatest frequency, the interests that predominate, and the average ability of the students. As a minimum, there should be at least one class for children,

one for young people from about twelve years old to eighteen or through high school, and one for older young people and adults. Under any conditions, if the interest of the young people is to be retained, recognition must be given them through some form of separate grouping and a graded program, to the limit that leadership, numbers and equipment will permit.

THE CLASS ORGANIZATION

The simplest and most common form of organization of young people is the Sunday-school class. Its relation to the church is seldom very definite or noticeable. Seldom is it considered more than a part of a Sunday school that has little relation to the church proper. A reflection of this attitude is found in the frequent practice of students in not "staying for church." The present-day emphasis on "the church as a school in Christian living" has not become sufficiently general to give the desirable impression that the "church school" is the church engaged in graded activities and study. When the class is organized as a group within the Young People's Department of the Church, the students may be led to think of going to church to study as well as to worship.

When the department is a major unit of organization, the class will tend to become a flexible and temporary organization of small groups, engaged in special studies for short periods of time. Officers and committees may be much the same as for the department. The class committees ought to be di-

rectly represented in the departmental committee work. Experience will show the extent to which this class committee work should be carried. As a general rule, the class forms the best unit of organization for study, while the department provides the best organizational unit for worship, service, and fellowship activities; at the same time, a continuous and integrated program may call for elimination of permanent class organization and of the standing class committees.

Each class should have an adult teacher, preferably of the same sex where classes are organized separately for young men and women. An assistant teacher and class counselor may also be recognized. Selection of these leaders should rest with the class, subject to conference with the pastor and general superintendent, with annual appointment and special recognition of the service rendered.

FOR FURTHER STUDY

1. Consider your local church organizational situation in the light of each of the principles studied in this chapter.

2. Formulate a constitution for a unified Young People's Department of the church, following somewhat the outline on pages 98 ff.

3. Which of the six plans for grouping of young people is your church following? Considering the conditions of leadership, numbers, and equipment, which plan could be used to best advantage?

4. At what points is the organization of your classes weak? At what points are they organized too rigidly to allow for a flexible elective study program?

FOR FURTHER READING

- How a Leader Uses Organization.* Christian Quest Pamphlet No. 4.
- International Curriculum Guide, Section II: Young People's Work.* Chapter 7. International Council of Religious Education, 1931.
- Stock, H. T., *Church Work With Young People.* Chapter 2. Pilgrim Press, 1929.
- "International Standard for Intermediate, Senior, and Young People's Departments," pp. 19, 20.
- Maus, Cynthia P., *Youth Organized for Religious Education.* Chapters 4 and 10. Bethany Press, 1926.
- Thompson, J. T., *Handbook for Workers with Young People.* Chapter 5. Abingdon Press, 1922.
- Hayward-Burkhart, *Young People's Methods in the Church.* Abingdon Press, 1933.
- Denominational manuals on organization.

CHAPTER VI

THE PROBLEM OF SEVERAL ORGANIZATIONS

"BUT what are you going to do where you have several organizations, all trying to do the same thing for the same group of young people? Most churches have more than one organization in the field, each with strong loyalties and traditions. How are you going to get them together, so as to avoid friction, overlapping, and inefficiency?"

Such may be the objection to the suggestion that one inclusive organization be developed for the young people in the local church. How to solve this problem is a live issue in many of the more highly organized churches; for the problem increases in direct ratio to the number of organizations trying to function with one group. Even where but two organizations are active, the problem becomes important and may come to a head in conflict of interests between a young people's department and a young people's society.

To get a clear picture of the problem, you might list in one column the various organizations for young people in your own church and community, and chart in parallel columns their major types of activities; as, worship, service, study, cultural, social, and recreational.

At what points do you find duplication of empha-

sis on the part of two or more organizations? What types of activity are underemphasized? If another column were added for membership, would differences in membership indicate any weakness in participation in the total program? What per cent of your young people are engaged in a well-rounded program of activities? What can be done to overcome the weaknesses thus discovered?

ANALYZING THE PROBLEM

A nation-wide study of its young people's work, made by one of the leading denominations a few years ago, revealed such difficulties as overlapping of functions, duplication of effort and money and methods, conflict of dates, lack of definite purposes, rivalries, jealousies, friction, division of loyalties, confusion of youthful minds, dissipation of energies, lack of continued interest, incomplete enlistment of all available young people in the total program, scattering impact on youthful lives, and lack of a comprehensive and challenging program.

A recent survey by another denomination revealed in a western State no less than fourteen religious organizations demanding the time of its young people between the ages of twelve and twenty-five, all of them with much the same purposes and programs, but not all together meeting the needs and interests of the young people so effectively as one comprehensive organization might do. This discovery led to a definite program of correlation of agencies in that particular area.

A study of the situations in the churches represented in almost any training class for young people's leaders will reveal such typical conditions as these:

(1) Unorganized Sunday-school classes of wide age-range in small schools.

(2) Organized Sunday-school classes, not closely graded, with no young people's society. In one county recently studied, the writer found in a dozen churches only one young people's society, and that in the county-seat church. The only other organizations were Sunday-school classes of these first two types, and one young people's missionary society.

(3) Sunday-school classes and young people's societies, from which a considerable number of young people attend only the Sunday school.

A recent study in one local church revealed 85 in Sunday-school classes, 45 in the young people's society, and about 20 in the girls' missionary societies. How does your situation compare with this one, if you have the same types of agency? What conclusions should be drawn from such a picture?

(4) An organized Young People's Department, organized Sunday-school classes, young people's society, and often missionary, dramatic, choral, athletic, and ritualistic organizations, increasing in number with the size of the church. Often no effort is made to correlate these agencies or their programs.

(5) It is still the exceptional church that, generally having a pastor or director of young people's work trained in religious education, is working toward a solution of this problem. Efforts at correlation of agencies and programs may be classified into three

types: (a) Federation of existing agencies through a representative young people's council. (b) Coordination, either the Young People's Department of the Sunday church-school or the young people's society being recognized as the inclusive organization. (c) Unification, with one all-inclusive organization as the Young People's Department of the Church.

DENOMINATIONAL EFFORTS TO SOLVE THE PROBLEM

1. One of the earliest efforts to synchronize the young people's work was made by the Northern Baptist Convention in 1905. It proposed that in a local church "where there is a number of organizations composed of young people, the Union shall be a federation of the various departments of the young people's work, each of which shall be conducted under its individual constitution," and shall aim at "the close relation of each to the work of the church itself, under the leadership of the pastor." In 1919 this same denomination adopted a report from the chairman of its Committee on Young People's Work, the Rev. Leroy Dakin, which read in part:

Our denomination faces no more urgent need than that of a real unity in the local church life. To beget and strengthen such a unity demands the most tactful ministry, but will prove sufficiently rewarding to command most conscientious and tireless efforts of all our pastors and ablest leaders. It is clear that we must grow a strong church consciousness and church loyalty among our young people before we can have a reliable church unity or an effective ministry. It will be further apparent that the

sense of unity among the young people today will determine the solidarity and efficiency of our denomination tomorrow.¹

An officially appointed Future Plans Commission in 1931 presented a closely correlated plan for ratification by the conventions of this denomination.

2. The 1916 General Conference of the Methodist Episcopal Church recognized the problem with the following preliminary action:

Whereas, the number of organizations within the local church authorized and promoted by General Boards of the Church is already large and tends to increase, and these organizations are augmented by others promoted by interdenominational and undenominational agencies, until in many of our churches there is an unduly large number of organizations; and,

Whereas, practically all of the organizations within the local church are wholly or partially educational in their aims, encouraging the formation of classes for study or groups for discussion, with the result of division, overlapping, and competition, with consequent loss of efficiency; therefore, be it

Resolved, That we recommend the appointment of a commission . . . to make a careful study, first of the religious education needs of children, young people, and adults, and further, to report to the next General Conference means and methods whereby thorough coordination and correlation of organization within the local church may be secured in the interests of efficiency. The purpose of this inquiry is not to disturb the autonomy of existing organizations but to promote their connectional relation and interests.²

¹ Annual of the Northern Baptist Convention, 1919, pp. 215-21.

² *Journal of the General Conference, Methodist Episcopal Church, 1916*, page 687.

This action led to the gradual correlation of young people's work into one department within the denominational Board of Education, and to the following action taken by the General Conference of 1928:

It shall be the duty of the officers of the church school and the officers of the local chapters of the Epworth League to cooperate in the preparation of their programs for young people so as to prevent duplications and to secure the enlistment of the largest possible number of young people in the activities of the Church.³

This action clearly conserves the integrity of the various organizations concerned while attempting to correlate their activities. Suggestions and diagrams of various plans will be found in *Adventures in Christian Leadership*, by Blaine E. Kirkpatrick (Methodist Book Concern, 1930).

3. The General Assembly of the Presbyterian Church in the United States in 1930 adopted a plan for a new denominational organization to be called the "Young-People-of-the-Church." It also approved the Christian Endeavor for an alternate interdenominational organization, "and recommended that the church use one of these organizations in teaching and training its youth." The official "Plan and Program" states these fundamental principles:

(1) *The young people must come first.* . . . The only purpose of a program, organization, or institution is to develop the individual to the fullest spiritual capacity. . . .

³ *Discipline of the Methodist Episcopal Church*, 1932, Par. 506.

(2) *Youth is one.* . . . Whatever program is planned must be planned for this individual person. These young people also form a group which is a unit, and the scope of young people's work in the local church should cover the entire group.

(3) *The aim is one.* If the group is one, there should be one aim. . . . This aim must embrace all of life and be built on knowledge of basic values. . . .

(4) *The program is one.* . . . It is not essential that this program be called by a certain name, or that it be broken up into a certain number of divisions; it is essential that it be the full program of our Lord Jesus Christ. . . .

(5) *The organization is one.* . . . The ideal would be one group, one aim, one program, and one organization. The last step—that of one organization—is to be attained by either a unified or correlated form of work. . . . The unified plan is carried out through the church school, and the unit of work is the class. The correlated plan may be carried out in three different ways, the group, committee, or Christian Endeavor plan. All forms of one organization, other than the Christian Endeavor, are called the Young-People-of-the-Church.⁴

While offering four alternative plans of organization, this denomination favors the unified plan, stating that "The unified plan combines all essential features which adolescents need into one inclusive organization. No essential feature is omitted, for it is a pooling of all resources into one effective working unit. With such an organization an educational program can readily be carried on. This we realize is the ideal form of organization and may be used by all churches whose church-school organization

⁴ *The Plan and Program of the Young People's Work of the Presbyterian Church in the United States*, Introduction, pages 7-13. Extracts reprinted by permission.

makes it practical. The one organization plans, develops, and carries out the entire young people's program."

In the first of its recommended correlated plans, the "Group Unit," a representative young people's council plans the program, which is carried out by the total membership divided into working units or groups, the exact size of each group to be determined by local conditions. In the "Committee Unit" plan the representative council plans the total program, and the entire membership carries it out through various committees. The third plan provides for the use of the Christian Endeavor organization by groups that prefer to continue such affiliation. "The departments of our Church Program are assigned to the various committees, and the organization works as a regular Christian Endeavor Society." Each group is asked to study carefully the four ways of developing the program and to choose the organization suited to its needs. "The Young People's League of the Presbytery is composed of all the organizations in the Presbytery *regardless of name.*"

4. The 1930 General Conference of the Methodist Episcopal Church, South, provided that its General Board of Christian Education should be charged with responsibility for organizing "the Young People's Division of the local Church . . . into departments appropriate to the age groups involved." The work was to be carried on "through two organizations—namely, the Sunday school and the Epworth League." Two conflicting provisos were added: (1) "That the result shall be a unified program of work in each

department and in the division." (2) "That the General Board of Christian Education is specifically charged to keep inviolate the initiative and autonomy of the Epworth Leagues as organizations operating within the Young People's Division." This legislation is open to different interpretations.

Months of careful consideration, however, lead the General Board of Christian Education to the very definite conclusion that of the plans of organization which have been developed as possible interpretations of the legislation, the *Unified Plan of Organization* most adequately meets the needs of the whole church. . . . It will be found easiest to use in the majority of our local churches both small and large. *The General Board of Christian Education gives preference to the Unified Plan of Organization as its recommendation.*

Two other optional plans of organization (the Correlated Plan, and the Cooperative Plan) are available in addition to the Unified Plan. The General Board of Christian Education recommends that those local churches which choose the Correlated or Cooperative Plan for the present, change to the Unified Plan as soon as possible.⁵

As a direct result of this strong endorsement of the unified plan, "There is a definite swing," according to an official report, "toward the simpler form of organization for the total young people's organization of our church. Ninety-five per cent of the applications for charters within the young people's organizations of the local churches were under the completely unified plan of organization."

⁵ "The Organization of the Young People's Division in the Local Church," pages 6, 7. Used by permission of the General Board of Education, Methodist Episcopal Church, South, Nashville, Tenn.

In the recommended "Unified Plan of Organization," provision is made for complete unity of program and organization, with a single set of officers and committees in charge of all activities and meetings, including the work of morning Sunday-school classes, attendance at worship services, weekday classes and meetings, and the programs formerly conducted by the Epworth League and the Young People's Missionary Society.

The "Correlated Plan" differs from the unified plan in only one essential, that there are two sets of officers and two counselors instead of one: one set for the department when it meets in the Sunday church school, and the other for the department when it meets for Epworth League. Both sets of officers are included in the department council. There is but one set of standing committees. In the "Cooperative Plan," the department council is the medium for cooperation between two distinct organizations and programs. The accompanying diagrams will help to make the three plans clear.

ORGANIZATION OF A DEPARTMENT *
IN MEDIUM-SIZE AND LARGE CHURCHES
(Unified Plan of Organization)

The Officers

Counselor (adult)
 President
 Vice-President
 Secretary
 Treasurer
 Agent for periodicals

The officers are for the Department as a whole. They are in charge when the Department meets for Sunday school. The same officers also are in charge when the Department meets for Epworth League or at any other time.

The Department Council

The Department Council is composed of the officers (including the counselor) and the chairmen of the standing committees. It is responsible for the total program of the Department, including Sunday-school activities, Epworth League activities, the work formerly done by the Young People's Missionary Society, etc.

The Standing Committees

Worship

Evangelism and
Church
Relationships

"Missions and
World
Friendship

Citizenship and
Community
Service

Recreation and
Personal
Development

Leadership
Training

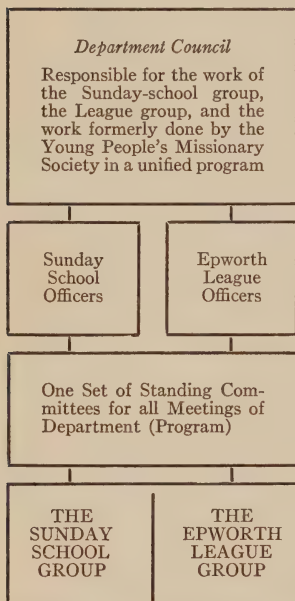
The Department as a Whole

The Department meeting at Sunday school
 The Department meeting at Epworth League
 The Department meeting during the week for recreation, mission study and other activities

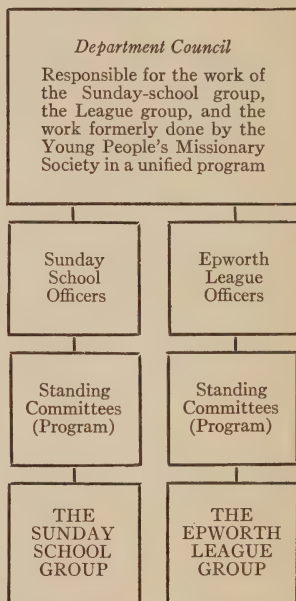
* Reproduced by permission of the General Board of Christian Education, Methodist Episcopal Church, South.

ALTERNATE PLANS *

CORRELATED PLAN



COOPERATIVE PLAN



SOME LOCAL EXPERIMENTS IN CORRELATION

1. The First Presbyterian Church of Tulsa, Oklahoma, has a young people's council "which works in harmony with the council of education of the church.

* Reproduced by permission of the General Board of Christian Education, Methodist Episcopal Church, South.

Of course it is not one-hundred-per-cent effective, but so far it works out very nicely," the pastor reports.

2. The first Methodist Episcopal Church of Decatur, Illinois, in 1918 had a Senior Department of about 135 members and a Young People's Department of about the same number. It had one Epworth League for both of these age-groups but including only about fifty per cent of those in the two corresponding departments of the Sunday school.

"About half of those who attended the Sunday evening meetings were from the Senior Department. These boys and girls as a rule were only spectators, and they seldom took part except in the singing . . . and many young people in the church were never influenced by the League program of work."

Gradually a federated organization was developed, with one set of officers to direct both the Sunday-school departments and Epworth League, "with the Sunday school as the center of the work." Instead of having one Epworth League service on Sunday evening, devotional meetings were started for each department separately. These meetings were held at the same hour and called the Senior League and the Young People's League meetings.

"More Epworth League work is being done and in an easier manner than ever before, and it is the policy of the two organizations to keep in close touch with the district work. Now that the Sunday school has become the center of the work, the classes form the natural units of work, and every boy and girl and young person between the ages of 15 and 24 has a part in the program of work. For instance, over 150 young people had a part in the (Thanks-

giving) practical piece of service work, which is a far greater number than would have assisted if only the League had promoted the work. . . . Each department has a budget made up of all causes to which the young people must give, as the Sunday school, missions, special Epworth League causes, social functions, etc. Each member makes a pledge, which is partly paid in each Sunday morning at Sunday school. This year (1920) the combined budgets of the two departments is nearly \$1,000.”⁶

3. An experiment with a correlated plan at the Third Christian Church of Indianapolis, Indiana, “made for strength and efficiency.” A young people’s council related all group activities under four vice-presidents, who headed committees on programs, missions, social activities and Christian Endeavor.

4. Attempts to solve the problem of dwindling Sunday-evening church attendance and at the same time to strengthen the young people’s evening devotional meetings has resulted in several instances in a merger of the two meetings. In some churches these merged services are held only occasionally or during the summer months. In others the plan has been adopted, after trial, as a somewhat permanent arrangement. Broad Street Methodist Episcopal Church, Columbus, Ohio, has a Sunday-evening program that begins with a fellowship supper and culminates in a “Young People’s Fellowship,” at the seven-thirty hour. This service is carefully planned in detail and conducted by the young people. It is held in the church sanctuary with all the dignity

⁶ Reported by Herbert W. Blashfield in *Religious Education* for April, 1920, pages 95-98. Reprinted by permission of the Religious Education Association.

of a morning service, and is attended largely by young people. In place of the usual sermon a special topic is presented, generally by an outside speaker, with an open forum afterward, allowing for questions and answers. Interest continues, with better attendance than under former plans.

HOW TO PROCEED IN CORRELATION OF AGENCIES

The foregoing plans of denominational and local leaders indicate some of the possibilities for local groups. It is generally recognized that the local group should have the major responsibility for determining the type of organization required by its program, yet the denominational program and organization may make this difficult. In every case no definite steps should be taken without careful study being made by the leaders, and information being given to all concerned. These will include the young people, the pastor, the local church board of religious education, adult counselors and teachers, and leaders of involved agencies.

From the beginning of the project the pastor and adult counselors should be in sympathy with it and actively participating. If the pastor is opposed, you might as well drop the project until you can win him over. This may be done by placing literature on the problem in his hands; arming yourself with facts concerning the problems to be overcome; and showing him examples of places where a better plan has worked to advantage. The same procedure would hold for winning active support from the chairman

of the board of religious education, the church-school superintendent, the adult counselor, or any other leader who might easily and sincerely block the way to progress. See the list of references at the end of this chapter for materials to place in these leaders' hands.

The young people may be trusted to see the way out of any existing confusion and to choose wisely in the light of the facts and a complete picture of the possible solutions. Adult counsel may be needed to caution against hasty action or revolutionary steps. Yet, when the sons of the prophets say that "The place where we dwell before thee is too strait for us" and propose to go to the Jordan and build greater, it is the wise leader who, like Elisha (2 Kings 6:1-3), not only permits them to go but accepts their gracious invitation to go with them.

Every step in the plan should be taken with full publicity. Let no one say that he did not know what it was all about or that something has been put over. Permanence of the plan depends on slow and careful preparation, along with steady development of good will for the project and clarification of the objectives to be realized by the better organization and program.

1. *The first step is to organize a representative committee on organization*, with equal and official representation of each agency involved. The pastor, the chairman of the church committee on religious education, and the department counselor may represent the adult point of view and the interests of the church as a whole. The student president of the Young People's Department, the president of the

young people's society and of the missionary societies or other agencies involved should also be included, to comprise a student majority of the committee. Representatives of the organizations involved should meet on equal terms, no one organization being given extra representation or special consideration. The young people themselves must see the advantages and vote without being unduly influenced. Such vote should be overwhelmingly in favor. A bare majority would mean almost certain opposition and might lead to bitter reaction.

2. This committee should organize with chairman and secretary and proceed to *study the problem and prepare recommendations*.

(1) The first step in the study is to *analyze the situation*. How successful has each of these organizations been over a five-year period? Are there any marked differences in the purpose of these organizations which would justify separate organizations? Could all these objectives be realized better through one comprehensive organization? If so, what steps in correlation are possible? If not, what plan seems best able to eliminate inefficiency and enlist all the young people in the total enterprise? Other questions may be added or substituted for this list, to form a basis for the study.

It will help if a diagram of the existing situation is made, showing the relationship of the various organizations to each other and to the church as a whole. Be careful not to confuse agencies with types of activities or programs in the same diagram. One diagram might show the agencies in their relation-

ships. Another might picture the personnel involved. Still another chart might picture the activities of each agency, according to the scheme suggested above. Additional columns might be added for study of comparative membership, budgets, benevolences, and time required by each.

Where various organizations exist, you will always find strong loyalties and special interests. Some young people may not want to lose their positions of leadership. Financial or benevolent obligations and interests may be involved. These would have to be taken over, if the agency and its program were absorbed into an inclusive organization. If strong opposition develops with any appreciable group, it would be unwise to seem to be trying to kill off inefficient organizations just for the sake of an ideal plan. It would be better to compromise by adopting a less drastic plan, trusting that further experience will point the way to more perfect adjustments later. Throughout, the prevailing spirit should be that of open-minded searching for the best solution to a difficult problem, with the ultimate purposes of young people's work in the church clearly in mind.

(2) *Consult your denominational headquarters.* The denominational young people's program is generally far-sighted and the most reliable and valuable. Yet even this may be too largely wedded to a certain type of organization and program, thereby limiting the development of the young people in some progressive local churches. Interdenominational agencies for young people are apt to oppose any plan that jeopardizes their local autonomy. The final de-

cision in most cases must rest with the young people themselves, rather than with the partisan officials of any involved agency.

(3) *Study various plans* others have used successfully. There is no blanket solution for this problem which will fit all local-church situations. Every local church will have to work out its own plan to meet its own peculiar needs.

3. *Select the plan best suited to your local needs*, or develop a new plan that is workable and appropriate. Where prejudices exist against certain organizations, it would be unwise to make such organizations the nucleus for the inclusive organization. A new department of the church, with a new name, would avoid any impression of one agency's having swallowed up the rest.

Any agency that attracts young people will have activities and interests in its program worthy of perpetuation. The good in these programs must be conserved, even though it takes much longer to make desirable adjustments. The danger is that in making organizational changes the new leaders may not have the experience and insight to carry forward a larger and more challenging program.

4. *Work out a tentative constitution* for the guidance of the leaders according to the plan selected. A clear statement of purpose should be one of the first articles in this constitution, to serve as the cornerstone of the project. Refer to this frequently.

5. *Call a meeting of all the young people and their organizational leaders* and consider the plan in detail, diagramming it upon the blackboard and ex-

plaining it thoroughly, before entertaining a motion for adoption. Follow parliamentary procedure only after discussion has ironed out differences. Entertain suggestions for changes in the proposed constitution and make it the basis for adoption of the plan.

6. *Submit the adopted constitution to the local-church board of religious education for final adoption* as the official plan of organization for the young people of your local church.

7. *Set a date for election of officers under the new plan*, post the selections of a nominating committee two weeks in advance of the election, and plan an enthusiastic banquet for all the young people and their leaders for the election meeting. At this banquet explain the new plan again carefully and suggest some definite activities which the new organization may promptly undertake.

8. *Arrange for formal installation of the new officers.*

9. *Arrange meetings with the committee chairmen* and begin to work out the program as suggested in earlier chapters.

10. *Register the new organization with your denominational headquarters* and, after each election, submit the names of the new officers for the denominational mailing list.

FOR FURTHER STUDY

1. Bring to class a list of examples of difficulties arising from multiple organizations.

2. Investigate and evaluate a plan of correlation which

is being tried in some nearby local church. Have a representative explain the plan before the class.

3. Diagram: (1) your own local-church organizational situation; and (2) the plan you consider the best step ahead in correlation.

4. Take the first steps possible in working out this plan and report your experience to the class.

5. Obtain from your denominational headquarters official recommendations concerning correlation of agencies, compare them with your local situation, and take preliminary steps to bring your local church up to the standard set by your denomination.

6. Work out a constitution for a local-church unified or correlated organization for young people's work.

7. Work out a list of questions for evaluation of a local-church young people's organization.

REFERENCES ON CORRELATION OF AGENCIES

How a Leader Uses Organization. Christian Quest Pamphlet No. 4.

Stock, H. T., *Church Work with Young People.* Chapter 2. Pilgrim Press, 1929.

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Erb, F. O., *The Development of the Young People's Movement.* Chapter 8. University of Chicago Press, 1917.

Mayer, H., *The Church's Program for Young People.* Century Co., 1925.

Maus, Cynthia P., *Youth and the Church*, pp. 107-8. Standard Press, 1919.

Denominational programs and organizational guides.

CHAPTER VII

RELATIONSHIPS BEYOND THE LOCAL CHURCH

WHILE the two preceding chapters have dealt almost entirely with the problem of developing an effective functional type of organization for the young people in the local church, it must be recognized that there are both relationships to the Church at large and with other young people's groups and agencies which need to be considered in a complete Christian program. We shall here deal briefly with these larger relationships, attempting to understand them and to see how we may relate our work to them for the sake both of our own group and of the world-wide advancement of the cause of Christ.

To form some background for this study, you might first make a list of the interdenominational and community agencies working with young people in your county or city, and of their activities which should be taken into account in building your church program. A visit to their local headquarters, a talk with their leaders, and a perusal of their manuals would be revealing as to purposes, methods, and forms of organization. Then consider how you may cooperate with them to mutual advantage. List these methods and present them in the training-class session.

THE YOUNG PEOPLE'S SOCIETY

Like the Sunday-school movement, the young people's movement originated largely outside of religious channels but was appropriated by the church so soon as its worth was clearly demonstrated. Success of the Y. M. C. A. religious work for young men in 1860 led Dr. Theodore Cuyler of Lafayette Avenue Presbyterian Church, Brooklyn, to hold a young people's weekly prayer-meeting in his church. This led to his organization of a "Young People's Association" in 1867. This association in turn inspired Dr. Francis E. Clark to inaugurate the Christian Endeavor Society, which came formally into being in 1881. By this time the organization of young people's church groups was the outstanding feature of religious activity. The history of this movement is accurately described in Erb's *The Développement of the Young People's Movement*.

1. *The International Society of Christian Endeavor*. This interdenominational agency for young people has spread among the various denominations and around the world, in many respects pioneering in young people's religious work and heading the list of young people's societies. Its formation was a natural crystallization of "a century of care and thought and prayer for the young," in the words of its founder. Most of its features were gathered from earlier experiments. Even its name and motto were adapted. More than any other, this society has represented the young people's movement in the churches.

A detailed interpretation of the Christian En-

deavor organization and program and appropriate methods will be found in Catherine A. Miller's *The Successful Young People's Society*. Its program is carried in a periodical called *The Christian Endeavor World*. Its form of organization and program have been adopted officially by a considerable number of Protestant denominations; in fact, it has formed a convenient organization for all those denominations which have not developed a program of their own, and some of the rest have many Christian Endeavor societies within their local churches. It provides for young people to direct their own religious activities through elected officers, with such committees as "Prayer Meeting or Devotional," "Lookout or Membership," "Social," "Missionary," and "Finance."

Churches and denominations affiliated with the Christian Endeavor Society naturally would not find it possible to agree with the completely unified form of organization outlined in the preceding two chapters. Yet the Christian Endeavor Society is officially cooperating with the International Council of Religious Education and is encouraging the correlation of the young people's program in the local church. Recently, representatives of about twenty-five affiliated denominations and leaders of the Christian Endeavor Society prepared and signed "A Concurrent Statement Concerning the Present Place of the Young People's Society in the Program of Christian Education." Extracts from this statement follow. The entire statement may be obtained from the Society Headquarters at 41 Mt. Vernon Street, Boston, Massachusetts.

The Protestant denominations of North America, recognizing their responsibility to create the educational standards and programs, each for its own communion, welcome the cooperation of all interdenominational organizations and all other agencies functioning interdenominationally in the task of working out a comprehensive, full-rounded program of Christian education. In the building of a comprehensive, integrated and coherent program of Christian education for the youth of the church, the type of training afforded by the young people's society must be recognized as an integral part of a total youth curriculum of religious education.

It is our conviction that in the successful working out of the program of Christian education in an individual church, the type of work usually done by a young people's society has a definite place, namely, to share in achieving the following functions:

To challenge young people to allegiance to Jesus Christ and to the expression of personal Christian convictions and ideals;

To afford opportunities to consider together the problems of youth, to discover the Christian truths applying to these problems, and to practice with the helpful cooperation of fellow members the Christian way of living;

To enable young people to participate in the preparation and conduct of worship services;

To develop leadership through training by doing, thus preparing for future service in larger responsibilities in the church and other fields;

To provide opportunities for young people to develop and express their own creative powers in program building. . . .

Where there is a young people's society in any church its program should be an integral part of the total program of religious education for young people in that church. Relationships with other organizations within the church and necessary supervision may be secured through the educational committee of the church. This committee should have certain members designated whose special re-

sponsibilities will be in the young people's field. On this committee should be a fair proportion of young people or their adult advisers, who should share in the building and supervision of the program.

It is further recognized that in the society type of work, due recognition should be given to the differing needs and abilities of boys and girls, young people, and adults of different ages. Until better age groupings are discovered, the grading adopted by the evangelical churches participating in the International Council of Religious Education and by the International Society of Christian Endeavor is recognized as standard. . . .

The Christian Endeavor type of organization adapted to the needs of the local church is unusually well fitted to serve in helping to meet the religious needs of youth. . . . The absence of theological partisanship in Christian Endeavor has made it possible for any church of any communion to use the name and the plans of the organization. Furthermore, the authority and responsibility of the individual church in the matter of organization, program, and leadership have always been recognized by Christian Endeavor. . . .

Christian Endeavor emphasizes loyalty to Christ and the Church, particularly to the local church of which the society is a part. This pledged loyalty is to be expressed through the practice of personal devotions, participation in society and church activities, and through consistent and aggressive Christian living. . . .

One of the values of Christian Endeavor is the opportunity it affords for interdenominational and world fellowship. The encouragement found in working with larger groups, the success which accompanies united effort, and the sense of oneness which comes when serving and working with young people of all races and all nationalities, are assets which must be recognized for their great worth. . . .

The organizational set-up must be considered primarily as a means to the achievement of these goals of Christian education.

A comparison of this statement of Christian Endeavor purposes and principles of organization will reveal rather close harmony with those outlined in this text. It will be apparent that different types of young people's organizations may follow similar purposes and principles, and that many of the advantages here claimed for Christian Endeavor are also characteristic of other similar organizations. It remains for the local group to determine which type of organization is best suited to its situation and most likely to yield the results desired.

From the beginning the Christian Endeavor Society has been subject to some adverse criticism. Much of this opposition has been due to prejudice and fear that its interdenominational character might weaken the churches. Limited to the common elements of religion in its program, it has not satisfied some of the denominations. The educational standards of the Society have not been above criticism, and the local societies have sometimes lost sight of their duty to strengthen the local church. For such reasons some churches have organized young people's societies of their own. The desire to have the Christian Endeavor serve as a medium for interchurch cooperation in young people's work has sometimes led local Endeavor leaders to oppose cooperation through other more official channels. There is some question also as to whether an integrated program can readily be promoted through a semi-independent organization. We may expect, however, that any basis for such criticisms will be increasingly overcome by cooperation of the Society with all the denominations

through the International Council of Religious Education.

2. *Denominational societies.* Strong denominational influences and interests led to the formation of such church organizations as the Protestant Episcopal Brotherhood of Saint Andrew in 1883, the Methodist Epworth League in 1889, and the Baptist Young People's Union of America in 1891. Space will not permit here a description of these various types of organizations. The student is referred to denominational manuals and promotional material for this information. These and other denominational young people's societies were a protest against organization of the young people independently of the church, with the consequent weakening of church loyalty. By making the young people's society an integral part of the church organization, this loyalty could be strengthened, with the added advantage of stronger theological emphasis than is possible in an interdenominational agency. At the same time the societies could not escape some just criticism for sectarianism. More than a generation of experience has shown further that these societies within the denominations have tended to develop loyalties to themselves and have not entirely escaped the very difficulties they were designed to avoid. Still closer integration of young people's work is therefore being increasingly demanded, both that the young people may center their interest and loyalty in the things the church stands for, and that a more comprehensive program may include all the young people in the local-church constituency.

Another concurrent development of young people's organizations has centered in the Sunday school, with the organization of classes for young men and women. Under the encouragement of the International Sunday School Association, chartered classes increased quite rapidly during the two decades before the World War. Whereas the societies had primarily emphasized "expressional activities" and soon found an instructional program essential for "expression," the Sunday-school classes began with an instructional emphasis and gradually developed a program of activities. The two types of organization have thus come to cover the same field with much the same constituency, with the classes, organized and unorganized, including much the larger number of young people. These developments have led to the present-day emphasis on correlation of programs and agencies and, in some denominations, recommendation of one all-inclusive organization as a department of the church, as considered in preceding chapters.

When more than one type of agency is promoted by the same denomination, confusion and overload-ing of local groups with committee work generally result. Denominational requirements bring pressure to bear upon the local church to maintain these various agencies, even where local conditions do not warrant it, and where the local group might make more progress through a more unified and simpler organization. For the sake of efficiency, there is frequently real need of coordination of programs, institutes, conventions, rallies, missionary programs, and literature. Local groups can hardly work out their

own salvation at this point where the headquarters organization is not in sympathy with the improvements which need to be made. Denominational boards as well as local churches need to correlate their young people's work for the maximum good of all.

COMMUNITY AGENCIES

In addition to the larger fellowship to be gained through working with other groups within the denomination and in other communions, the local-church group will find in many communities some nondenominational "welfare agencies" carrying on programs of great value for community betterment. A number of these programs appeal mostly to younger groups, such as the Boy Scouts of America, the Girl Scouts and Camp Fire Girls. Some of the lodges have developed helpful orders for young men related to members. City recreation leagues and community centers are rendering genuine service in guiding leisure-time activities, though the policy is sometimes to disregard the interests of the churches and to minimize church programs of social and recreational life. In such cases adjustments will need to be made in a spirit of friendly cooperation, through a community council in which the churches are properly represented.

The Young Men's and Young Women's Christian Associations have programs in most of the larger communities, and in many rural sections, county programs which appeal especially to older young people. The Christian Citizenship Training Program and the Girl Reserve Program in the United States, and the

corresponding programs in Canada, lend themselves even more closely to church use. Association secretaries will generally be found ready to cooperate with church leaders in introducing these programs into local churches, using existing church organizations so far as possible to carry the program. Many churches find it economical to rent the "Y" gymnasiums rather than to build such expensive equipment of their own. There is need of closer cooperation between the churches and these associations in the development of programs for the older young people, comparable to the splendid work being done with younger groups. Association secretaries need to be, and generally are, men and women who are deeply interested in religion, active members of the churches, and concerned with using their programs to strengthen the churches without drawing loyalties away to Association clubs or classes. There is special need of such cooperation between denominational student pastors and college "Y" secretaries, in the interest of a vigorous and challenging approach to the students.

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

The Department of Young People's Work of the International Council of Religious Education is primarily an official correlating agency for the promotion of Christian education among more than forty cooperating evangelical denominations in North America. Growing out of the International Sunday School Association's fourfold program for Sunday-

school classes, its approach to young people's work has been largely from that of the Sunday church school. The rapid expansion of the program of religious education in recent years has, however, tended to make this agency the medium for promotion of a comprehensive program for young people in the local church and a pioneer in life-centered curriculum building.

Its young people's work is outlined and described in detail in "Youth in Cooperation," a booklet in the Christian Quest Series. Within the International Council, adult workers with young people are organized into a "Young People's Work Professional Advisory Section," and the young leaders into an "International Young People's Council." The International accredits such State and Provincial Councils of Religious Education as meet certain standards, thus making them official auxiliaries. These State and Provincial Councils have State Young People's Committees, composed of adult and youthful leaders, and State councils of the young leaders alone. Similarly, county auxiliaries have committees and councils. Community committees and councils are the smallest units of organization for cooperative work among the churches.

With this organization as a medium, the various denominations have been able to cooperate in a variety of enterprises beyond the scope of the local church. The Christian Quest Materials were developed as flexible program materials for use in any local church or community. They represent the pooling of materials and methods by more than twenty

Christian youth agencies. The first International Youth Convention was held in Birmingham in 1926 in connection with the Quadrennial Convention of the International Council. In 1930, in Toronto, the "Christian Young People's Council of North America" engaged in a week's intensive study of youth problems and sponsored a general youth convention in connection with the general Quadrennial Convention of the International. The findings of this study have been published under the title, "Report and Recommendations of the Christian Youth Council of North America." These have been restudied in various state, provincial, and county gatherings of youth. International camps for older boys and girls are held each year at Lake Geneva, Wisconsin; Lake Winnepesaukee, New Hampshire; and Geneva Glen, Colorado. Some of the auxiliaries have developed similar camps for state and county groups. The "Christian Quest" title and its subtitle, "Youth and Jesus' Way of Life," were suggested by the young people in summer camps and have been adopted by many of the cooperating denominations. The idea and program are described in *The Dream Power of Youth*, by Dr. Percy R. Hayward, International Council Secretary of the Department. The program unit on "Prohibition," by Stewart Patterson, was the first of this type of material to be developed co-operatively by the Young People's Section of the International Council Educational Commission. Other materials of this type are in process of building. The Standard Leadership Training Curriculum for older young people and adults has special importance for

our group and is supervised by the International Council.

COUNTY AND COMMUNITY COUNCILS

The county or community Young People's Council functions as a stimulus to local-church young people's groups and provides a channel for cooperation with other church groups in the county or community. Some activities may be planned by the council but carried out by the local churches, such as Mother-and-Daughter Week, evangelistic campaigns, vocational guidance classes, etc. Other activities may be planned and carried out cooperatively, such as leadership training classes, conventions, recreation leagues, and good citizenship campaigns. Still other activities may be planned and carried out with the Young People's Council serving as a representative of the young people of the church, in cooperation with welfare and civic bodies, or as a representative of local-church-school groups in cooperation with young people's societies and other agencies.

In some counties the Young People's Council is set up in such a way that its program seems to be just another agency overlapping denominational and interdenominational programs already in the field. Cooperation of pastors and local churches can hardly be expected where this is the case. The most effective type of council is that which serves as a clearing house for cooperative work on the part of the young people of various churches in a given community or county or metropolitan center. In

this way no competing program is set up to draw the young people away from their local churches; instead, denominational programs are synchronized, conflicts avoided, and a united front presented on matters of concern to church young people.

In some larger cities this council is organized under the Federation of Churches, which assumes responsibility for religious education as well as other phases of interchurch cooperation. In such cases the county or community Young People's Council should be considered also as the auxiliary of the State Council of Religious Education in that territory. Such an agency offers an effective means for cooperation and interchurch fellowship. It will help to break down unchristian sectarian barriers and lead the young people to cooperate as effectively in religious work as they do in public education. In the little city of Wadsworth, Ohio, the Methodist, Lutheran, Reformed, Disciple and Mennonite Churches cooperate in regular union Sunday evening and midweek services, holding services a month at a time in each of the cooperating churches by turn. Not to be outdone by their elders, the young people's societies likewise hold their Sunday-evening devotional meetings together once a month. A community Young People's Council provides the effective official medium for promotion of such cooperative work.

FOR FURTHER STUDY

1. In the light of this chapter, revise your preliminary suggestions for methods of cooperating with community agencies, and take initial steps toward carrying them out.
2. Discover some community needs calling for the coop-

eration of the young people of all denominations and plan to meet them by concerted effort.

3. Map out a program of interdenominational work for several months ahead, and call a meeting of church representatives to form a council for furthering this work.

4. Collect manuals from various denominational and interdenominational agencies for young people, and compare purposes, methods, and types of organization. What suggestions can you glean to improve your local program?

5. Plan to send delegates to your nearest interdenominational convention and camp, to report back how your group may best cooperate with similar groups of other denominations.

FOR FURTHER READING

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CHAPTER VIII

SPECIAL ADMINISTRATIVE PROBLEMS

IN this chapter we shall study some of the special administrative problems for which the counselor must take some responsibility along with the student officers. We shall consider how to grade and promote students, how to discover and enlist new members, how to increase attendance, how to arrange the time schedule, how to finance the program, and what equipment is needed. All such problems come under the head of administration, or the management and regulation of the work of the department.

In preparation for this study you might select certain sections of the "Standard for the Young People's Department" and grade your work according to the questions there. (In Sections III and IV, items numbered 10, 13, 14, 15, 17-20 come within the scope of this chapter.) Another interesting study would be to write the names of all the young people in your community who you know are not reached by any church, and to find the best ways of winning them to the church and of establishing their active membership in your department.

HOW GRADE AND PROMOTE STUDENTS?

What factors would you list as important in the assignment of a new student to a class? Conditions

for entrance will doubtless differ considerably from those in college or other schools of higher education. Certain prerequisites—for example, high-school graduation and completion of prescribed courses—are largely out of the question for enrollment in church-school courses. The nearest we have come to such requirements is in the Standard and Advanced Leadership Training Courses, where enrollment is limited to sixteen-year-old junior or seniors in high school or those eighteen years old for the Standard Course, and to graduates of this course for enrollment in the Advanced Training Course. In the average church-school course no such requirement is or should be made. It is hardly underestimating conditions to say that the average Sunday church school has but one young people's class of college age, few of the smaller schools having enough students of this age for a class separate from older and younger pupils. For such there may be no problem of graduation; newcomers merely go into the one class available. Yet, if we are to be concerned with the personal development of those newcomers, can we overlook the importance of their proper placement?

Experience has shown that it is difficult to include an age-range any wider than that of the six years recommended for the Young People's Department, without loss or division of interests and domination of the younger students by the older and more experienced. Where numbers and other conditions permit, the best gradation within the department will tend to follow an even closer grouping, with not more than two or three years' range in ages. The

trend toward junior and senior colleges is in harmony with this policy of closer gradation.

Even in the small school some attempt is made to place the newcomer in a class of pupils of about his own age. Associations will have considerable weight also with older young people. In college communities differences of interest and intellectual development may call for separation of the employed young people from those in academic circles. This is done frequently in young people's societies as well as in church-school classes. In some college churches, the students are grouped somewhat according to college standing, with courses occasionally offered in sequence for each group. An elective system would cut across such arbitrary divisions and divide the young people more largely according to interests and needs.

There is no special need of separating classes according to sex, although this general custom is followed in many schools. It is becoming increasingly clear that the normal and wholesome social life can hardly be realized by this practice. Should spiritual development be considered also with our age group? Should students be allowed to choose their classes according to preference for teachers? And should teachers be always of the same sex if the classes are segregated? What other factors would you consider for proper gradation of students? It will be evident that by the time young people have approached maturity, their interests and abilities will have become widely diversified, making it impossible to grade them very accurately, even where all the foregoing factors are considered. This condition, on

the other hand, encourages the offering of elective courses, leaving it to the young people largely to determine their own grouping.

Where elective courses are not offered, the department counselor may assume responsibility for the classification of new students, after they have been directed to the department by the general enrollment secretary. A duplicate of the permanent enrollment card may be made out and given to the department head, or data taken from it for the department's permanent roll. The new students should promptly be guided to the proper group and introduced to the student and adult leaders, whose turn it will be to introduce them to the group members and to help them feel welcome and at ease. This routine procedure need not be made formal; it should rather carry the spirit of an informal reception, with a welcome by each leader. Other matters can wait when a newcomer arrives; for he is more important than details and should never be kept waiting unless it is absolutely necessary.

Promotion

Has any definite plan for promotion of young people been employed in your church? Has there been any effort to lead the students on to more advanced work? What doors have been opened ahead? What light do the following situations throw on this problem?

A rural church finds that nearly all of its young people leave for the city as soon as they are graduated from high school. Those who remain either drop

out or are enlisted in teaching, secretarial, orchestral, or other positions in connection with the church. There is no intermediate class between the high school and the adult. The only further training the high-school graduates get is incidental to the service they are rendering.

A young people's society has been carrying on for many years with the same group in charge, until it is controlled and led by junior adults. The younger people are therefore losing interest and dropping out. The society finally dies of old age.

Another society is dominated by adults, who, in this case, happen to be in the minority. The young people take it upon themselves, or the pastor does for them, to tell the older group that they are no longer wanted. The leaders then drop out with their feelings hurt, and the younger group struggle along for a while until they get their bearings and then forge ahead with new youthful vigor.

A church senses the need of a junior adult class and organizes a young married people's class, which soon becomes quite popular and includes young married couples from twenty-five to thirty-five years old. The majority of these, however, are enough older than the young people for the latter not to feel at home with them, especially when a number of the younger folks are not married.

Another church organizes a class for unmarried young business women and offers special courses for them. Young women who are teaching or working in offices, stores, and executive positions are interested and develop attractive social activities to sup-

plement their Sunday program. College graduates naturally turn to this class when they come home from college or take positions in the community.

A far-seeing church graduates its high-school students from a closely graded curriculum into a Young People's Department, where they have the privilege of electing three or more different courses each quarter. First on the list is the Standard Leadership Training Course for those who are interested in active service in the local church. Second on the list is a special Bible course for those who want a more thorough understanding of the Book of books. A third course varies with the special interests of the group, including such subjects as missions, vocations, prohibition, hymnology, religion in the home, social service, international relations, world peace, race relations, comparative religions, etc. By the time they have reached the age for promotion from the department, these young people are expected to be trained and ready, with a breadth of knowledge and skill, to assume some church responsibility for younger groups in the school. They graduate into positions of leadership as teachers, departmental officers, recreational leaders, directors of welfare organizations, deacons or stewards, young people's counselors, etc. A new supply of these trained workers is made available each year, thereby solving the problem of leadership, and the young people are challenged to regular attendance and systematic study by a worthy program of purposeful work. "Vision far-dreamed?" Not for those few schools that have seen far enough

to work out a five-to-ten-year training program for their young people.

But not all the young people will turn out to be leaders. What shall we do with the followers? They can profit by the elective enrichment courses and integrated activities along with those who assume positions of leadership. They will thus be the better prepared for the major responsibilities of home life, parenthood, good churchmanship and citizenship. When these have reached the age for promotion, they will need older classes into which they can graduate.

Such factors as age, marriage, college graduation, going to work or other assumption of adult responsibilities will mark the close of adolescence and the transition into junior adulthood. This transition in church life should be made as easy as possible. If married very young, the couple may prefer to remain with the young people's group, and this may be the best arrangement, provided the other young people do not object. As a rule, however, the custom should prevail of regular promotion out of the Young People's Department at the logical time, both in the interest of the oncoming generation and for the further advancement of those who are reaching maturity.

ENROLLMENT, ENLISTMENT AND ATTENDANCE

In addition to an active membership list, a constituency list and an inactive list will probably be needed. Cards of any who have dropped out should

not be destroyed but transferred to reserve lists, to save valuable data for probable future use. Such data must of course be as accurate as possible. (See chapter 10 for sample record cards.)

How to Enroll and Enlist Students

Every young person in the community who does not rightfully belong to some other church may be considered as a possible member of the Young People's Department. His or her name and as much data as can be gathered from acquaintance should be recorded on a card to be filed in a constituency list. As soon as possible two active members should be assigned the task of winning that new prospect. They may need a transcript of the data but should leave the card record in the office for further reference, especially for making up reports.

The constituency list may be built up in various ways. One of the best is to have a thorough canvass of the community every year, preferably in conjunction with the rest of the church. The general survey should include items relating to young people, in such form that the young people may easily glean from the records the data they want. Religious Education Week, the last of September each year, is recommended as a good time for this survey or canvass. At the same time the records of promotion, changes of address and other data should be brought up to date for the active list.

Whenever new pupils are enrolled in the church school, the names of near relatives should be asked for. These may include young people to be sought

out and won. The community may be divided into geographic units, with unit leaders charged with the responsibility of reporting and winning newcomers in their block or section. The pastor may be asked in his regular calling to note any unreached young people and give their names to the Personnel Committee. Students may regularly watch for strange young people at the service and give them a cordial welcome, if possible also obtaining names and addresses and making follow-up calls. In council meetings the Personnel Committee may regularly call for such information and plan for their enlistment. A wide-awake group of young people can keep the field quite thoroughly canvassed and develop a real evangelistic spirit in enlisting every available young person.

A constituency list should be a constant challenge to a group. Here are young folks needing to be won to the Church and to Christ and to be enlisted in his cause. "Whom shall I send, and who will go for us?" is the call whenever a new name appears. "Here am I; send me," may be the reply wherever evangelism is encouraged as a privilege of sharing the blessings of the Church's fellowship and activities. This ought not to be a spasmodic effort, once a year, even though a thorough canvass may not be made oftener. The best plan is one that keeps the secretary busy transferring records from the constituency list to the active list. This is a year-round project, with no let-up at any season. Where there are unreached young people, someone must be found to go after them.

The manner of the invitation is important. Going two by two will help to relieve any possible hesitation or embarrassment and double the welcome. A brief, cheerful, straightforward, friendly invitation will make more of an impression than a long visit, pleading, apology, or half-heartedness. Students should be coached on methods. Dramatizing an effort to win a stranger or an indifferent young person would help considerably. Then they could see just how to do it most effectively, what excuses to expect, and how to answer them. An argument or debate should be avoided, however. The invitation needs to be definite—"Next Sunday, and we'll call for you promptly at a quarter of nine!"

Distracting interests are so strong with the average young person that it may take repeated efforts to establish the habit of regular church-school attendance. The first two, or others, may have to call for their new member several times before they can be certain that he will come of his own accord. One helpful way to encourage interest is to enlist the newcomer promptly in some project or committee work. Give him something to do and let him know you will count on his part in it. Follow this up with more responsible assignments, and the process of developing his powers will be well under way.

Enrollment in the church-school class or the young people's society or the department program should be considered an important step toward the realization of our major objectives for each person. Participation in the fellowship and activities of the church ought to lead steadily toward and into personal religious

experience and social service in the name of Christ. Personal acceptance of Christ as Saviour and Lord, serious adoption of his way of life, growing loyalty to him and his cause, and a growing personal experience of God as Father are listed among our major objectives. Active church membership, with observance of the customs and rites of the church and hearty participation in its life and work will mark the outward fidelity of the convert to his vows and profession of faith. All of this, and more, we may seek to realize in the life of every young person who ought to be aligned with our church.

Improving Attendance

It is often difficult to get young people to attend regularly. One pastor of a college church reports that one Sunday they will be present in good numbers, while the next may find only half as many present, depending somewhat on the round of college activities. Students generally like to relax after a strenuous week of study, and hence are averse to serious study again on Sunday morning. Not many of them will make any serious preparation for Sunday morning or evening church activities. They seem to be more interested in the fellowship and the lighter features of the program. At the same time, individuals may show marked concern about their personal spiritual welfare or some weighty religious problem. Again, the one who is seemingly indifferent today may be the most serious tomorrow, as the topic or the mood may strike him. In varying degrees these characteristics hold as well for the working group.

While we recognize that regular attendance is particularly difficult to obtain with this age group, should we be any the less concerned about trying to realize a high average of attendance? We certainly cannot influence young people very much if we cannot reach them oftener than once a month. The Standard calls for the average attendance to be seventy to one hundred per cent of the average number belonging to the department. If the roll of active members is kept up to date, this figure should not seem too high. By averaging the attendance for a given year and dividing this by the average number of members, the percentage of attendance may be found. A running graph (see page 217) is the best method of visualizing the regular attendance in relation to average attendance, enrollment and set goals.

Contests between classes, or other devices such as attendance banners, thermometers, etc., place too much emphasis on mere presence. We can hardly expect to hold thoughtful young people by such superficial methods. Far better to win every available person, provide a challenging program, give them something to do, and follow up every absentee.

Following up Absentees

Some definite system for following up absentees is essential. A personal reminder that the student is missed and is expected back next Sunday, a personal call in case of sickness or difficulty, or several personal calls by different active members in case

of indifference may check any tendency to drop out. Absentees should be reported to the class, department, and school secretaries, to be followed up by class or group personnel committees; and special cases should be referred to the pastor for his investigation or ministries. Telephone calls, personal notes, or form cards have receding value as they get away from the personal touch.

Punctuality.

A Young People's Department began its assembly session fifteen minutes late. So did the rest of the school. Evidently that entire school was training its pupils to procrastinate and become careless about church obligations. Late Sunday school made it difficult to close on time for the morning worship service, and the entire Sunday-morning program was thrown out of gear by the unnecessary and demoralizing habit of tardiness. "Do from ninety to one hundred per cent of the pupils attending arrive at the opening of the school?" The *Standard* elsewhere asks also, "Does the department open and close promptly at a specified time?"

What ways of improving such conditions can you suggest? Which of the following would work in your local church? Take a period to talk over the value of punctuality and plans for realizing it; begin on time regardless of the number present; hold an informal sing and fellowship period in advance of the regular time; have an orchestral concert for fifteen minutes preceding; introduce some special feature

early; close the doors to latecomers during the period of worship; conduct a punctuality campaign for a series of weeks; count ten minutes late as an absence; include punctuality in the total individual scores for both teacher and student.

THE TIME SCHEDULE

For the Sunday church-school session the Young People's Department needs at least sixty minutes. With prompt opening and closing, this is all too little time for the religious education of our youth. Even when supplemented by worship the same morning and a devotional meeting in the evening, much remains to be desired in the time required for spiritual advancement and experience. Where the program is entirely confined to this Sunday-morning session, there is all the more need for making the best possible use of it. Sessions should be held regularly every Sunday, without frequent interruptions by special programs for the entire school. Once a quarter is often enough for general assemblies, on Christmas, Easter, Children's Day and Promotion Day. At other times the regular departmental program should be given right of way. Special features which they might thereby miss may be provided at evening devotional meetings or at the regular church services.

For young people major emphasis in the Sunday church school should be on the class session. An extended service of worship during the assembly period tends to compete with the morning worship service and to make the Sunday school an end in it-

self. If any appreciable number of the young people are not remaining for the morning service of worship, you may be fairly certain of one of two things: either they have not learned the value of worship, or their departmental period of worship is so fully satisfying them that they feel no need for the church service of worship that follows. However well they may be able to conduct their own devotional meetings, it is hardly probable that they can derive as much benefit from them as they do from the general service with all its facilities for worship—the minister leading, the sanctuary designed for worship, the choir and organist providing special music, the well-rounded service, the message from the preacher, and the congregational participation. Nothing should seem to compete with this highest and richest service in the weekly program of the church.

To this end the period of departmental worship in the Sunday church-school session may be shortened to ten or at the most fifteen minutes, leaving the rest of the hour for the class sessions. Closing exercises are a waste of time. The closing five minutes can be spent more profitably in summary of the lesson, looking ahead, planning weekday activities, or in a prayer of consecration. Forty-five to fifty minutes should be the standard length of time given to class study and discussion. This will seem all too short if the teacher gives the students their needed chance to discuss the subject. The impression may then be gained that the morning worship service is as much a part of the young people's program as any other phase of it.

THE SUMMER SCHEDULE

Vacation seasons in some localities require a change in the regular schedule. Some schools close entirely during the summer months, when the majority of attendants leave for their vacations. Other schools are so depleted that they find it necessary to combine classes or have a departmental class instead of the usual number of classes. Some churches unite with others for the summer period. There are frequently values in these different experiences which should not be denied to the young people. Whatever action is taken by the department should be in harmony with the rest of the school and with the approval of the committee on religious education and the pastor.

If the young people are remaining in the community during the summer, there is all the more reason why the department program should be continued with special vigor. Summertime offers many special opportunities as well as temptations. There is more time for leisure and directed social and recreational activities. There are summer camps to attend, outdoor vesper and sunrise services that may be held, educational trips of interest, exchange of visits with neighboring groups, and hikes to lead one into study and communion with nature. Appropriate seasonal features may also be brought into the opening periods of the department. More time can be given to dramatizations; correlated programs of music, Scripture, and art; vocational and missionary interests; debates, open forums, and dialogues;

study of new hymns, and other varied interests. Instead of disbanding, this is frequently the best season of the year. College students home for the summer soon find time palling on their hands and may readily be enlisted in a worthy program.

In one church, the young people requested the privilege of organizing a separate department for the summer months. Permission was reluctantly given, their elders fearing that they lacked experience and would disrupt the "even tenor of their ways." With the help of an adult advisor these youthful enthusiasts organized and conducted their Sunday sessions so effectively that the average attendance of that department for the summer months was greater than the combined average attendance of all the departments for any previous summer.

HOW FINANCE THE PROGRAM?

Various methods have been used for financing the young people's work. Most Sunday-school classes still follow the rather meaningless practice of "taking up the collection" informally with no effort to educate the students as to its purpose, the assumption being fairly clear that it goes to pay the expenses of the school or the church. Some classes with special service projects have class dues or take special offerings for these causes or take a share of the regular "collection" for this purpose. Young people's societies generally have dues of so much a member each week or month, part of which is sent to the society's headquarters, part given to some missionary project,

and the rest used for various society activities. Except when these societies make a special pledge to the church, their finances are generally kept separate from the rest of the church-school budget, with the advantage gained of training and increased interest in controlling and dispensing their own monies.

The Unified Budget

A multiplicity of organizations is apt to cause repeated embarrassment to many young people by expecting them to give to many causes out of their generally meager incomes. The plan of a unified budget for the entire church obviates this difficulty and proves otherwise advantageous. By this plan all departments of the church school are supported by the church in one budget, and pupils of all ages contribute directly to the church with the use of weekly envelopes. Advantages of this plan are the education of the pupils in financial support for the church; development of the habit of systematic, regular giving, both to local-church expenses and to the benevolent enterprises of the church; more purposeful giving; freedom from many calls for small amounts; greater satisfaction in the single worthy contribution each week; and generally a larger total amount given each year. Difficulties of the plan are, for young people, the partial loss of experience in the control and expenditure of their offerings; the tendency of adult finance committees to underestimate the needs of the younger age groups and to hold the purse strings tight; and less flexibility for spontaneous giving.

These difficulties can be overcome, however, by proper safeguards. The Young People's Department Council would retain the responsibility for formulating the departmental budget, subject to the approval of the student body and the church finance committee. If the latter considered it too high, it should be made clear that the department will not be required to be self-supporting. While the young people may largely determine their budget, they make their contributions to the church, and the church should carry the budget of the department just as it does the budget for music. Any amount added after the budget has been approved will need to be met by increased or special pledges on the part of the young people. Special departmental projects could be written into the regular budget, or provision might be made for them through an increased amount for miscellaneous service projects.

Value of a Budget

Experience will prove the value of making out a definite budget for the year, for department, classes or societies. What was spent in previous years, plans for the ensuing year, ability of the young people to give, obligations and projects of the church and school, and a just proportion of the total burden are among the factors to consider. The entire council may act on the budget as a whole, or the various committees may submit estimates as a basis for the total budget. From committees to council, to department membership, to church finance committee,

would be the order of consideration, discussion, and approval.

Such a budget would give the group a definite working program for the year, help to determine the amount of individual giving, interest the group in the total program, challenge them to consistent and systematic effort, and close the door to questionable and frequent special appeals. Further, it would teach the young people to be businesslike about their religious activities. Many of them have not learned to budget their personal incomes and giving. To be foresighted about giving, systematic and regular, economical and at the same time sacrificial, with a strong sense of stewardship of all life, is a large lesson that all need to learn. Slipshod methods at the point of finances can therefore have no place in a church-school program, any more than they can be harmonized with a holy and righteous Christian life. A budgeted financial program thus becomes a definite means for educating the young people in right attitudes and habits in the use of money.

Items in the Budget

Among the items generally to be considered in a comprehensive budget for the department are the following:

1. *The department or group program*, as determined by the recommendations of each standing committee. This may include cost of literature, supplies, social activities, and other running expenses. It ought not to involve much more than a fourth or fifth of the total.

2. *The local-church program.* A just share of the running expenses of the local church should be borne by the young people, most of whom have probably taken the vows of church membership and pledged themselves to support its financial program. A fourth of the budget might prove a fair proportion for this item.

3. *The benevolent program of the church,* for projects both at home and abroad, are as much a part of the responsibility as the current local expenses. No group can live to itself alone. "At least as much for others as for ourselves" is a good rule for Christian giving. Twenty-five per cent of the total may be assigned to this item "for others."

4. *Departmental or group projects.* In addition to a share in the total church benevolent program, the department or group will want to have a definite share in the special young people's projects of the denomination. Likewise, a share in the inter-denominational young people's work will involve financial support. Local community chests, poor and flood or drought relief, and similar needs should find the way left open in the budget for hearty though necessarily limited response by all the young people. The amount for these items will vary with their relative value. They should not be overlooked, nor should they be allowed to overshadow or withdraw support from the preceding items. Generally about fifteen per cent of the total may be reserved for such items.

5. *Miscellaneous.* This would leave ten to fifteen per cent of the total budget for unforeseen items,

emergency appeals, and minor adjustments in the final accounting for the year.

Once the budget has been formally adopted and approved, it should be considered binding, and only to be changed by a formal vote of the whole group. Committees should keep their expenditures within their quotas and not be allowed to run the group into debt. While the budget should challenge the young people to consistent effort, it should not be allowed to become burdensome, else discouragement may follow and even cause the death of the organization. The budget will help protect the young people from being persuaded to undertake too large obligations for such special appeals as a church building campaign or a denominational or district project. Such obligations should be made only after careful consideration, advice from pastor and other leaders, and full discussion by the group. Delegates to conventions should not make unauthorized or unconditioned pledges for the group. At every point the young should learn to pledge only so much as they can pay, and to consider themselves in honor bound to meet in full every such obligation within the time specified.

How Raise Funds?

No one plan of raising funds can assuredly meet every situation, yet every plan should be purposeful and systematic. Some methods will need to be ruled out as unworthy of church auspices, such as use of gambling devices, exorbitant prices for enter-

tainments or goods to be sold, most kinds of advertising schemes, competition with business concerns, and "get-rich-quick" schemes. People have a right to expect honesty, generosity, fair play, and consideration from church people; and in the long run nothing is gained by any other practice.

1. *Pledges.* Without doubt the best plan is for each young person to pledge to give a chosen amount as regularly as possible, preferably each week, as his fair share of the unified budget of the church. When divided up into fifty-two weekly amounts, the total pledge may not seem so large and may be more readily fulfilled. A young person in the habit of giving five or ten cents at each of a number of services will generally be glad to group all his offerings into a single contribution of twenty-five cents a week, which will help to insure a continuous program on the part of the church and total more at the end of the year than the haphazard and occasional pittances. Sizes of pledges will of course vary with salaries or allowances. The size of the pledge is not nearly so important as the spirit in which it is given.

The habit of tithing even a meager income and apportioning this to various religious and philanthropic enterprises is one that has proved spiritually wholesome for a vast host of Christians as well as for the Hebrews. The tither may not always prosper financially, yet he generally finds something in his treasury for the enterprises of the church. Beyond this Old Testament standard, the follower of Christ will consider his entire life and possessions as belonging to God, and therefore be the more ready and

able to share his means with others through church channels. The regular use of church envelopes will aid in fulfilling one's pledges with a stated amount each week.

2. *Dues.* Young people's societies frequently ask for so much a week or month in the form of "dues." This plan fixes the expected amount but approaches the matter from the viewpoint of duty and not of recognized privilege. It makes no recognition, either, of varying ability to pay or give. The collection of dues may become an irksome task for the treasurer, with pressure brought to bear on delinquents, embarrassment for others who have come unprepared, and general reluctance to be bothered with another tax. The sight of a treasurer going around with his hand out and no offering plate in sight is not conducive to devotional giving. Let every offering become an act of worship, of joyous, liberal sharing.

3. *Offerings.* These have the value of being voluntary and flexible, but receipts are apt to be very uncertain, to fall below the needs of the budget, and to be accompanied too frequently by irksome appeals for generosity. Where this plan is used alone, the regular attendants have to bear the financial burden, which is evidently unfair. Pledges, or even dues, make for a more equitable distribution of the total load. Even with regular pledges or dues, an occasional offering may be taken for special causes, or an offering be specified once a month for some missionary or local-church cause. In every case the purpose should be clear and the act of giving be joyful, with a prayer of consecration for the givers as well as

the gifts. Make it a real *offering*, not a "collection."

4. *Entertainments, pay socials, etc.* Young people often find it easier to provide work than cash; hence the tendency to put on entertainments and pay socials, plays and suppers, to raise money for their activities. The practice may easily be carried to an extreme by making these schemes the major source of funds or a means of avoiding individual giving. Sometimes the work and time involved outweigh the financial returns. As a means of supplementing the regular giving of the young people, they can be more readily justified. Yet a church can easily lose its spiritual vitality while keeping the dishes clattering in a well-equipped kitchen.

One of the greatest values of these activities is the opportunity given the young people for exercise of initiative, cooperation, and unselfish service. Waiting on table may be a rich experience for a self-centered young woman. Even more helpful may it be for her to play a noble part in some sacred drama or to sing in a cantata. Serving ice cream at a social may be a good experience for an unreliable young man, but not nearly so beneficial to him and others as for him to play well the part of Peter in "The Rock." All of these activities should not be judged primarily in the light of how much money was taken in, but by their inspirational and educational value for all concerned.

HOUSING AND EQUIPMENT

A comprehensive program for young people may be carried on without a great amount of expensive equip-

ment. Some of the most effective programs may be found in rural communities with no more equipment than a one-room church. In these instances, however, capable leadership makes up for the lack of good facilities, through use of the one-room church at times when it is not needed for other services, and by frequent gatherings in the homes of the community. The parsonage or a near-by home may provide a good Sunday-school classroom. God's outdoors proves the best kind of gymnasium. For basketball and volley ball, the high-school gymnasium or a community hall may be rented. Ways and means are generally found where there are vision and a sense of need.

Fine equipment is no guaranty of educational results. Many churches have built expensive gymnasiums only to find that without regular supervising leadership the undirected play may do more harm than good. Others have found it more economical to rent the gymnasium at a community center, Y. M. C. A., or high school, for such games as volley ball and basketball. As a rule the church should feel obligated to provide only such cultural and recreational activities and facilities as are not provided wholesomely and adequately by other welfare agencies in the community. This may restrict the program somewhat but will allow for major attention to be given to the supreme task of the church.

Yet it has generally been found that "proper space and equipment are a great aid to good work." The class that has a soundproof room of suitable size can search out the truth more effectively than where

handicapped by a babel of sound arising from a dozen classes in one room. A separate assembly room for the department is a decided aid to graded worship and to the development of student leadership. An open fireplace adds considerably to the attractiveness and warmth of a winter social gathering. A piano in good tune and general condition will encourage instrumental and vocal music, while broken or sticking keys will disgust a good pianist.

1. *Rooms.* Wherever possible the young people should have their own departmental assembly room and solid-partition classrooms adjoining, with this departmental unit separated from others by a sound-reducing corridor. Outside light in abundance should be admitted through glazed but not "art" windows, with the glass area equal to about one-fourth of the floor area. Assembly rooms should provide at least seven square feet for each student, and the classrooms eight to fifteen feet, fifteen square feet being allowed for each student if one room is used for both assembly and class sessions. New buildings should provide the larger space of fifteen square feet for each student. The number of members in the department and in each class will determine the size of the rooms, with fifteen per cent added for future expansion. Classrooms should vary somewhat in size to allow for adjustments.

It is seldom advisable to assign a room permanently to a certain group, even though they equip it themselves. It may be found later that changes of rooms are advisable, and the devotion of a class to a particular room may handicap other classes. When

changes are made, the class which leaves a desirable room should be satisfied as fully as possible with its new quarters and be allowed to transfer the equipment it has provided.

2. *Equipment.* The *department* equipment should include table, platform chairs, lectern or reading desk, secretary's desk, piano, portable blackboard, wall pictures, open fireplace, bulletin board, bookcase, cabinet for supplies, cloakroom or portable cloakrack, substantial chairs with bookracks, enough hymnals for each person to have one; and a workers' library of Bibles, concordance, Bible dictionary and reference manuals, teaching magazines, globe, maps, and other working materials. If the room is to be used also for young people's social activities, the chairs should be removable. Single wooden folding chairs are not advisable. Folding chairs in series of four or comfortable metal folding chairs with rubber tips may be readily stored or rearranged. Bibles should be of the American Standard Version, with cloth binding and straight edge. Several good graded hymnals suitable for young people's worship are available, such as the *New Hymnal for American Youth* (Century); *The Hymnal for Young People*, edited by Littlefield and Slattery (Barnes); *The Abingdon Hymnal*, edited by Harper; *The American Student Hymnal* (Century); and the *American Church and Church School Hymnal* (Excell). For real devotion, use only such worthy hymnals.

Among the good familiar pictures for older young people are Hunt's "Light of the World"; Hofmann's "Christ and the Rich Young Ruler"; Raphael's

"Transfiguration"; Zimmermann's "Christ and the Fishermen"; Zimmermann's or Da Vinci's "The Last Supper"; Hofmann's "Gethsemane"; Ciseri's "Ecce Homo"; and L'Hermitte's "Christ at Emmaus" and "Friend of the Lowly." Carpets or rugs, curtains and flowers make the room more attractive for fellowship.

For *classrooms*, chairs may be of the tablet arm-chair type, or straight chairs of a solid, comfortable pattern. The teacher or leader will need a desk or table. The blackboard may be built into the wall opposite the windows. A cabinet may be built across a corner of the room and provided with lock and key for safekeeping of supplies. With elective courses, one set of maps may suffice for the entire department, with a wall rack in each room to carry the rolls or a floor standard. Wall pictures, window draperies, and ferns help to make the room attractive. A reference library pertaining to the study course should be available.

Assembly rooms should combine worshipful qualities with warm fellowship. One end of the room may be equipped for worship, with a fireplace at the other end as a focal center for social affairs. A kitchenette adjoining the assembly room is convenient for refreshments. Lacking this refinement, permission should be gained to use the church kitchen equipment, on condition that things are well cleaned up and any broken dishes replaced. A rectangular room is best suited to worship, with chairs or pews arranged in two straight rows with a center aisle. Avoid the corner platform and circular seating arrangement

wherever possible as offensive to good taste and wasteful of space. Everything should be kept in order, posters and pennants kept off the walls, the temperature steadily at sixty-eight degrees in the wintertime, fresh air abundant without drafts, walls tinted a soft color, and all conditions as favorable as possible. The young people may help considerably themselves. Ushers can gather up hymnals and arrange furniture. Some needed equipment may be purchased out of department funds. Broken chairs may be repaired. Flowers, draperies, books, magazines, pictures, may be provided without calling for outside help, and with growing pride in "our department."

For recreation and dramatics a combined social hall and general assembly room may be used. With folding chairs, easily stacked away, the floor may be cleared for group or team games. A kitchen at the rear adds to the usefulness of the room for banquets and dinners. At the other end, a platform may be equipped for sacred dramatics, with foot and flood lights and other electric equipment, drop curtains, scenery, picture screen, and suitable exits and dressing rooms adjoining. Portable moving-picture machines using noninflammable 16-millimeter films are now on the market and prove so satisfactory for church purposes that large and expensive machines which require fireproof booths are not advisable. These smaller machines also lend themselves to amateur moving-picture photography, in which some of the young people may be interested. Camp scenes or other outdoor church events may be filmed and reproduced on the screen with great interest. Some

churches provide stereopticon lecture sets on various interesting subjects, which the young people frequently enjoy presenting at evening services. A good portable stereopticon will generally be found more useful than a moving-picture machine and has the advantage of lending itself to the encouragement of sacred art appreciation, with less emphasis on somewhat superficial action. In all such visual education young people will be found quite generally interested.

FOR FURTHER STUDY

1. Check the grading of the young people in your local church, according to the various factors agreed upon, and consider procedure in correcting discovered maladjustments.

2. Work out plans for harmoniously placing the young people's work in their own hands, with promotion of older leaders to more appropriate groups and responsibilities.

3. Revise your department and class enrollment records.

4. Work out a plan for systematic follow-up of absentees; set an attendance goal for a year ahead, and begin a running graph to visualize records of attendance.

5. Make needed improvements in the Sunday-morning time schedule.

6. With the young people develop a summer program schedule and make plans for carrying it out.

7. With your young people's leaders build a unified departmental budget for the year ahead.

FOR FURTHER READING

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CHAPTER IX

THE PLACE OF THE SUPERVISOR

How may the quality of work being done by teachers and other leaders of young people be improved? By "supervision" we mean the process of improving leadership through personal guidance or coaching. Its methods need to be mastered if we are to become most capable as departmental counselors. To this end let us turn first to the section on "Training and Supervision of Workers" in *Standard A for the Sunday Church School*. What are your answers to the three questions in the following quotation:

By supervision is meant the type of leadership which has for its purpose the improvement of the teaching work. Teachers and officers should have the guidance and stimulus of a friendly helper to whom they may go for help and counsel, and who may come to them with suggestions and advice. . . . Leaders acting in this capacity should seek to secure some training for this work.

(1) Is supervision (such as visitation of classes, conference with individual teachers, group conference, encouraging workers to visit the public school or other church schools, referring workers to training courses, books and magazines, etc.) carried on in your school?

(2) Do all the teachers have the benefit of some contact with an officer in his capacity of supervisor?

(3) Have those who are charged with supervision had training or are they taking training for their work? *

* *Standard A for the Sunday Church School*, page 21. Reprinted by permission of the International Council of Religious Education.

If you have opportunity to observe and study the work of a public-school supervisor, it would pay to do so, consulting him about methods, policies, and evaluation instruments he uses and their possible adaptation for church-school use.

WHO SHOULD SUPERVISE?

A director of religious education went into his Young People's Department on a Sunday morning to observe the program. Though the adult leader had been informed of his coming, the leader was evidently embarrassed by his presence, ill at ease, and hence unable to do his best work. The director noted that several other things besides his presence seemed to handicap the morning's work. For one thing, the room was too large for the small group present. A wide aisle separated the young women from the young men, who were outnumbered two to one. No change was made in the situation after the period of worship. The same leader served as teacher and found himself first talking to the group of young women and then turning to talk to the group of young men. In the worship service he did all the leading. In the lesson period he did practically all of the talking. The young women seemed more interested than the young men; yet neither group was vitally concerned about a topic that was kept quite rigidly to its historical setting of nineteen hundred years ago.

To the trained director this situation suggested various points at which the program and procedure might

be improved. It was one thing to observe and recognize the difficulties in that situation; the more difficult problem was to help the adult leader overcome the apparent defects.

In the absence of a trained director of religious education, the pastor should assume some major responsibility for improving the quality of the work being done throughout the school. Capable general superintendents may be expected to combine some supervisory functions with those of organization and administration. Within the Young People's Department the trained adult counselor would carry most of this responsibility, along with the administration of the work. The larger and more highly organized the school, the more need of delegating such duties in detail to departmental supervisors or superintendents.

Comparatively few church schools have trained directors of religious education. Still fewer have been able to release their directors for this most important task. In order that they may have opportunity to visit departments of the school, some pastors with educational vision refuse to teach an adult Bible class. Not many of these pastors, it is feared, have developed any technique for evaluating the work or have sufficient understanding of the various problems and procedures differing with each age-group to counsel the workers intelligently. About the farthest an untrained leader can go is to "cast a genial influence" by his presence. If the departmental leader allows him to interrupt the program, or courteously but unwisely turns the group over to

him without prearrangement, both leaders may defeat their purpose. Instances are not rare where pastors of more than average ability have advised or permitted reactionary policies, programs, materials and methods, through lack of knowledge of the available standards for church-school work.

The first problem apparently is to develop pastors, directors, and general and departmental superintendents who have the knowledge and skill to supervise effectively, and, further, have the tact and personality to command the confidence of those leaders whose work they would improve. To this end all pastors and local-church directors should have thorough training in religious educational supervision in their seminary courses, and should thereafter keep up to date by reading the most significant new books in the field and by carefully perusing each issue of the "International Journal of Religious Education" and their denominational periodicals for church-school workers. Standard Leadership Training courses, especially Course No. 93 on "Supervision in Religious Education," will be found of great value. The International Reading Course and advanced courses are designed to give additional practical guidance and enrichment.

POLICIES AND PURPOSES OF SUPERVISION

Where there is a trained director or a pastor planning a systematic program of supervision, it would be well in a workers' conference to outline clearly the purpose and nature of such work. Gen-

erally it would be wise to omit the use of such a word as "supervision," as this too largely connotes overhead authority and control, which voluntary workers are apt to resent. The voluntary nature of their work should not, however, be allowed to prevent them from recognizing the need of constant improvement in their methods. They can all be led to recognize this need of giving diligence to present themselves "approved unto God, workmen that need not to be ashamed, handling aright the word of truth." Use of the "Self-Rating Scale" of "Standard A for the Sunday Church School," or some other plan of self-measurement for individual workers of the group, may accentuate the sense of need and open the way more largely for advancement. In the formal annual installation of officers and teachers of the church school, this need is generally stated, and pledges are publicly made to meet it by faithful and diligent study and regular participation in workers' conferences. These and other methods may be used to *create an attitude of learning on the part of the teacher*, which is just as essential for the teacher as for the pupil.

The need having been recognized, the workers with the supervisors may plan definite methods for improving the quality of their program. The advantage of cooperative planning is in disarming the workers from any fear of opposition. If it is their plan, they should be found receptive to supervision, though not always at first without some elements of fear. Emphasis should be placed on cooperation, sharing of experiences, and mutual helpfulness, much as the

teachers would establish such helpful learning relations with their own pupils.

Again, the supervisor should seek to *develop a spirit of cooperation* between the teacher or adult counselor and the young people. The bane of much young people's work in young people's societies, no less than in Sunday-school classes, has been that it has been done by adults *for* the young people. Adult domination must be overcome if young people are to develop. How can the greatest amount of pupil participation be realized? How get them to take the initiative in planning programs, projects, and activities? How develop a genuine interest in church work on the part of young people apparently absorbed in worldly amusements? How may the leader identify himself with the group in a common quest for truth and light on baffling adolescent problems? What is the most effective relation of the adult leader to his group? These are some of the frequently occurring problems which the supervisor may help to solve.

Further, there is special need in the Young People's Department for *the development of student leadership*. The supervisor should be in a position to help the teacher discover opportunities for developing desirable qualities of leadership, to find places and occasions for young people to serve in the varied programs of the church and community. He might be called in to help check over the development of each individual young person and to make suggestions for adjusting personal difficulties and employing special talents. The test of the program is in terms of per-

sonal lives. The supervisor can surely help the teacher or counselor at this most essential point.

The supervisor can observe and make suggestions for *improvement of teaching and leading procedures* and conditions, such as in the conduct of worship, service, and recreational activities; teaching methods in the classroom; use of records and reports; housing and equipment; measurements, enlistment and promotion.

Certainly the supervisor must be able to *diagnose educational situations and to prescribe the most helpful remedies* for illnesses according to varied conditions and characteristics. He should be able likewise to measure the outcome of the teacher's work in terms of recognized goals. Some knowledge of how to use instruments for such measurement is essential. He may find it necessary to build his own instruments, if those available do not exactly suit his church-school situation.

If the supervisor is himself to be a leader, he must seek *the development of the personal lives of the adult workers* with young people. The impact of their own personalities will condition and determine the major value of their leadership. The young people will tend to become like them. If they are attractive and likable, the young people will flock toward them. If they are lifeless, autocratic, "straight-laced," unsympathetic, dogmatic, or unintelligent, they can hardly lead young people with success. To lead, they must be ahead, in character and in personality. The supervisor should therefore

be able tactfully to suggest methods by which the adult teachers or counselors may steadily improve their own inner lives. Here again it will have to be sharing rather than telling. Through sharing of worship experiences, enriching of viewpoints, cooperative study of problems, and Christian fellowship, adult lives may grow "in grace and the knowledge of God."

TYPES OF SUPERVISION

The counselor in the larger schools will not as a rule have the additional task of teaching one of the classes. In smaller schools the pastor, superintendent or some capable designated person should be free during the class sessions to observe class procedure.

Coaching Conferences

In preparation for the class visits it would be well to hold at least one conference, either with the group or with the individual teachers, to explain the procedure to be followed in connection with the class visits and to obtain the full cooperation of the teachers. This procedure may include cooperative study of teaching plans, observation, use of check lists and personal rating scales, and follow-up conferences with each teacher. A schedule may be worked out somewhat as follows for a series of three observation visits to each class, each time preceded by a coaching conference and followed by a check-up conference. Classes may be taken in order.

CHART FOR CLASS VISITATIONS AND CONFERENCES

	Coaching Confer- ence Dates	Observa- tion Schedules To Be Employed	Observa- tion Dates	Follow- up Rating Score
Class A				
Class B				
Class C				

Preceding the class visit the supervisor will want to confer with the teacher to consider plans for the session. Among the items to talk over together are these: What will be the aim of your class session? What special needs of your students shall you seek to meet? What type of teaching method shall you mainly employ? (This will determine the type of observation schedule to be used.) How have you outlined the content of the subject matter (topic, subtopics, references, Scripture, sample questions, etc.)? What student activity do you expect to develop during the session? How do you plan to complete the session (with summary, prayer, continuation plans, etc.)? What provision is made for following up this study with weekday activities of service, investigation, experiment, research, etc.? What special problems need to be considered in classroom arrangement, personal student problems, choice of lesson materials, selection of service projects, de-

velopment of student interest, attendance, participation, etc.?

Inexperienced teachers will find such counsel very helpful. Some thorough study by the teacher will be needed in advance of such a conference, if it is to be largely his work rather than that of the supervisor. It would be helpful if the teacher were given a list of questions to be considered at this conference, as a guide in the preparation of the teaching plan. Make it clear that this preparation is to be in writing before the conference, which should be set within the week preceding the Sunday when the plan is to be followed.

In the conference the plan may be gone over in detail, criticized constructively, good points praised, and suggestions made at various points. The teacher will then feel that the plan is partially a cooperative effort and will be more inclined to welcome the class visit that follows.

Visiting the Class

The department counselor should regularly visit classes and observe procedure. In the small school without adequate equipment, he may be the only adult leader of the one young people's class, with only the general superintendent and pastor superior to him. In many instances he will have to rely on his own study to improve his method and efficiency. By reading new books and magazines in his special field; by enrolling in correspondence courses, the International Reading Course, and Standard Leadership Training Schools; by attendance at institutes and

conventions; and by regular participation in the life and work of the church, he can keep himself steadily improving.

Where the class has to meet in the open with other classes, as in the one-room church, it will be difficult to visit a class without distracting attention. The only way to avoid this is to go into the class at the beginning and remain throughout the session. Otherwise it will be necessary to drop into a rear or side seat unobtrusively, yet placing oneself in a position to note the students' reactions.

The teacher should understand that he is to proceed without calling attention to the observer, and that the observer is not to take part in the discussion or take charge of the class. Under no circumstances should teacher or supervisor inform the class of plans for improving procedure. If the teacher does stop to welcome him or offer him a chance to "say a few words," he can quickly express his pleasure at sitting in with the class and his interest in what they are studying together. This will draw attention back to the lesson topic and give the cue for the teacher to proceed. Much the same technique should be employed in visiting the class in a separate room. Here especially a late comer would interrupt the session, and the observer, if possible, should remain throughout the session.

Where the visit has been preceded by a coaching conference with the teacher, the observer should have in mind a check list or schedule for evaluating the procedure. Seldom will it be possible to use this openly in the class session, even in a rear seat. It

would be much better to review the questions just before the session and check up on them immediately afterward. The questions in the check list might be prepared on a five-point scale, or key letters could be appended to evaluate the work at each point, such as not at all, poor, fair, good, excellent. In *Improving Religious Education Through Supervision*, chapter 4, Frank M. McKibben gives several sample schedules for checking teaching procedures; such as questioning, discussion and problem solving, story-telling, drill and memorization, dramatic activity, supervised study and activity, lesson assignment, routine class management, and pupil activity. These lists of questions will suggest how similar lists may be prepared to guide the supervisor in evaluating classroom work. The following list will indicate a means of checking up on student response and initiative in classroom activities:

OBSERVATION OF PUPIL ACTIVITY*

1. Do pupils readily suggest problems and experiences for class discussion? Are they alert to discuss problems suggested by the leader or other members of the group?

2. Do they actively engage in analyzing problems, in discovering the issues involved in given situations and experiences?

3. Are they ready to make suggestions as to solutions, sources of information, methods of dealing with the situations?

4. Do they respond by reporting personal experiences,

* F. M. McKibben, *Improving Religious Education Through Supervision*, pp. 107, 108. Used by permission of the Methodist Book Concern, publishers.

by volunteering information, calling to mind stories, other people's experiences, etc., that bear upon the problem?

5. Do they profit by previous experiences of problem solving?

6. Are they quick to discern and accept clear evidence or valuable information? Do they refrain from sulking when their ideas are rejected?

7. Do they refrain from too ready acceptance or rejection of statements, proposals, suggestions?

8. Are they willing and able to change and reconstruct their ideas and principles of solution as they work through a given problem?

9. Do they recognize an acceptable solution when it is stated?

10. Are they quick to see how the solution can be applied? Do they make suggestions as to its meaning for life?

11. Do they show any disposition to test their solution before finally accepting it?"

The supervisor will probably need to give the teacher some guidance in the use of tests and measurements to ascertain student attitudes, knowledge, comprehension, ethical discrimination, conduct and behavior, and appreciation of religious ideal. (See the next chapter for more detailed suggestions on this point.)

As soon as possible after the visit, the supervisor should write his observations and check them against the scale, noting special points overlooked. These can be mentally noted in succeeding observations. Not until after at least three such visits can a just measurement be made as a basis for comparison in a personal conference. Note especially the three main divisions of the Standard Self-Rating Scale:

personal qualities, training and experience, and teaching ability. The teacher's personal qualities should weigh more heavily than his technical skill or knowledge of the subject matter, while the outcomes in developing student lives will be the final and supreme test of the teacher's work.

The Follow-up Conference

In the course of the series of special observations the supervisor may give the teacher or leader many suggestions that will improve teaching conditions and methods. In moments of conversation at the close of morning sessions, over the telephone, or quite incidentally, minor points may be considered informally. Such improvements should not be forced but rather encouraged as the teachers and leaders may open the way by question or inviting recommendations. The larger questions of lesson procedure may better be left to special conferences, with primary emphasis on commendation in the more casual references to the work.

When the teaching plan has been worked out cooperatively and its use observed, this plan may be checked over in detail in the follow-up conference. This should come a few days later, after both teacher and supervisor have had opportunity to check back over the session's activities separately. Comparison of conclusions will save time for the more important points where differences arise or problems appear. If observation schedules have been used, these should be checked over separately, then together, as with the Standard Self-Rating Scale. At the points of weak-

ness or difficulties, the approach of the counselor should be: "How can we improve our work at this point? What are the possible solutions? Which is the most practicable in our situation? How and when shall we undertake to try this solution out?"

Not only one but several such conferences may be needed to overcome outstanding difficulties. In every case a friendly atmosphere is needed, with avoidance so far as possible of officiousness. Personal references cannot be avoided, but a study of comparative personal ratings will help greatly in gaining a detached attitude on the part of the teacher. He may be led almost into the position of viewing himself in the third person, much as does his counselor. His personal qualities, teaching ability, experience and training, may all be considered from the point of the standard, with honest efforts planned to advance toward perfection. Strong points should be commended heartily, and weak points tactfully but positively noted and remedies clearly outlined. Immediate problems need solutions; but the general enrichment and steady improvement of the teacher also need consideration.

The relation of the teacher to the total enterprise will need explanation. Most teachers seem to have the idea that their period with the class is largely a complete unit of experience in itself; that their task begins when "the classes repair to their lessons" and ends when the closing bell rings. Such will need to be brought to the life-centered point of view, which sees the total life of each young person as the goal, and all the activities of the curriculum as means

of influence on those lives. The teacher's concern cannot therefore be limited to "teaching the lesson" as so much subject matter to be "gotten across." His interest must be just as strong in the development of worship and service and social activities under student leadership. His teaching is only a part of the program and should be considered and made an integral part of the total educational process. Increasingly, therefore, the teacher must be led to consider himself as one of several adult resource leaders who are all working together with the young people in their cooperative enterprises under church auspices.

The supervisor can help the teachers to gain this point of view in both departmental meetings and personal conferences. In the latter, more personal suggestions may be made as to ways in which the teachers may participate helpfully in other phases of the program in addition to conducting the class session. Their example in worship services may help or detract. Service activities and other projects should grow out of their class discussions, involving weekday work from which the teacher cannot well be dissociated. Their participation in the fellowship of social gatherings is essential in building a background of acquaintanceship and friendly confidence, without which their teaching will be seriously handicapped.

The application of these suggestions to the situation mentioned early in this chapter should result in one of two ways: either that the young people's superintendent-teacher would be led to recognize and

begin to correct the noted weaknesses, or he would find the requirements beyond him and resign. If he were unwilling to take constructive suggestions for improvement, his resignation might not be the worst outcome of the supervisor's efforts. That would certainly open the way for more open-minded leadership, which the needs of the young people require. Yet it would probably mean the loss of that leader to the young people's work, which would be unfortunate if leaders were scarce. For his own sake such a leader should be enlisted elsewhere in the church program, where other qualities of leadership might make up for his deficiencies in young people's work.

Granted that, like most leaders, he was willing to learn, early suggestions might lead directly to better arrangement of the room and chairs, increased opportunity for student participation and leadership, and better selection of hymns. Such weightier matters as organization and conduct of worship services, teaching plans, student organization and initiative, and integrated and comprehensive curriculum, and development of personal qualities of leadership, would call for several conferences with a capable supervisor. Detailed records of such conferences should be kept for reference in following up and reviewing the progress made.

Workers' Conferences

General matters of interest and concern to all the teachers in the Young People's Department call for regular stated meetings of these workers for group study and discussion. Such conferences should be

held not less often than once a month, either separately or following general workers' conference for the entire school. Many individual problems may be cleared up through exchange of experiences and points of view. At the same time the counselor may be able to save time by going over particular matters but once. From the counselor's notes on departmental and class sessions many items of concern to all the teachers may be chosen to serve as topics for group study.

Here again a democratic cooperative spirit should prevail, with the counselor working as one of the group and providing the additional initiative needed to get the group together and keep them working at their own improvement. Under such circumstances can the counselor escape the requirement for steady improvement any more than his teachers or the pupils they would lead? Will he not derive as much profit from these studies as any leader in his group?

In these workers' conferences you might consider such matters as objectives in young people's work, scope of the curriculum, influence of personal factors in teaching, qualities of an effective teacher, types of teaching procedure, training the devotional life, measuring student development, how to obtain student participation and initiative, development of student leadership, relation of adults to a student-directed program, social and recreational relationships, correlation of agencies, integration of programs, how to meet personal needs of young people, home relationships of young people, vocational counseling, and methods of personal enrichment. Are there not

enough problems here to challenge the constructive group-thinking of young people's leaders for many months? Before these are solved, many other pressing problems will warrant regular conferences and full attendance of the Young People's Department adult leaders.

The Department Council

Successful student departmental organizations will invariably be found to have a capable counselor working with them. He may not be very conspicuous on Sundays, for his work is done during the week in quiet, unobtrusive ways. Yet he will regularly be found present, ready to lend a hand or to give suggestions when and where needed. His student leaders will need even more careful and systematic coaching than the teachers, and he will generally find his work bearing richer fruit with them because they are still very impressionable and developing rapidly.

Such a young people's group can be led to study and evaluate its own program and activities, constructing schedules or check lists of questions and other instruments for measurement and critical study. Such a problem as that of the recreational program under church auspices may be critically studied and its outcomes measured fairly accurately in preparation for improvements in future programs. A young people's council could take such standards as given in Weigle-Tweedy's *Training the Devotional Life*, chapter 2, and evaluate the hymns they are using

in worship and the kind of hymnal they should choose for more effective worship.

A young people's counselor reports that his young people have worked out an instrument for evaluating their services of worship and have used it to revolutionize completely their worship experiences. At council meetings they have analyzed and critically studied a series of their worship services, using the following questions as a check list:

1. How did this meeting make God a reality in experience with relation to the subject under discussion?
2. How did this meeting deal with the issues involved in the light of the teaching of Jesus?
3. How did this meeting cause the group to use the Bible as a source of help in meeting the problems of life?
4. How did this meeting lead to an experience of prayer which was reasonable and which meant something vital?
5. How did this meeting affect appreciation of the worth of human personality?
6. How did this meeting widen the horizon and lead the way into other problems and interests in which the group did not previously concern themselves?
7. How did this meeting confront the group with the necessity of choosing a different way of action from several clearly understood alternatives whose consequences were clearly weighed and considered? *

The suggestions made above for the improvement of the teacher and the teaching process may apply in general to the supervision of every other phase of the total program for youth. Our study of methods for building and carrying out a comprehensive cur-

* Reported by Roy A. Burkhart in "Improving the Local Youth Program," *International Journal of Religious Education* for March, 1931, page 48. Reprinted by permission.

riculum and for the development of student and adult leadership calls for the young people's counselor to be more of a supervisor than an administrator, in the sense of constantly seeking to improve programs and methods and through them to influence young lives for good. In a large sense this text may be considered a study of ways of improving young people's work in the local church, and so come under the head of supervision. There is certainly no place in the church for the organization and administration of a static or stereotyped program for young people. Growth and development must mark every phase of it, with the adult counselor privileged to be the main leader in guiding and stimulating that improvement.

FOR FURTHER STUDY

1. Organize a departmental workers' conference, agree on a stated date for regular meetings, and outline a series of topics for group consideration.
2. Make a list of duties of the Young People's Department counselor under the two headings of administration and supervision, making a clear distinction between them.
3. Describe a problem or condition in your young people's work; analyze it, and outline definite steps for solving or improving it.
4. Work out a schedule for class visitations and personal conferences with your teachers, using the chart on page 183.
5. Work out a schedule of questions to use as a check list for evaluating a particular type of teaching procedure, using the foregoing list of questions for "Observation of Pupil Activity" as a sample.
6. Work out with your young people a list of questions for evaluation of (a) your songbook or hymnal; (b) your service or recreational program; (c) your study courses.

FOR FURTHER READING

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CHAPTER X

HOW APPRAISE RESULTS?

THE purpose of this chapter is to discover how we may measure, evaluate, or appraise the department program and organization. The use of scientific tests in church-school work is comparatively recent. It might therefore prove interesting and profitable to consult or invite to the class a public-school supervisor or a Y. M. C. A. worker to tell of the tests they use and to show samples of their measuring "instruments." Again, you might assemble a set of all the record and report cards now in use in your department or school and consider their value for recording individual and group progress.

Increasing emphasis on the development of personality and character as a major goal of religious education makes it the more difficult to evaluate results or outcomes of the program of the church school. Character is intangible, and its accurate measurement is beyond the average leader. At the same time we may well become familiar with the more practicable methods and use them so far as skill and interpretative ability may permit.

Care should be taken to avoid any suggestion of experimenting at the expense of the young people involved, as they are quick to resent any suggestion of probing into their conduct and character. Com-

plete understanding and consent must be obtained before attempts are made to measure lives. The counselor's efforts at measurement should be limited chiefly to appraisal of the program, while recognizing that the final test comes in what changes for good take place in the lives of the students themselves.

1. *Early outcomes.* Some early results and developments may be observed from time to time, and these should be expected. A worship service should have some apparent influences on the life of the worshipers, though devotional currents run deep. If the students are quiet, thoughtful and reverent at the completion of a devotional service, it probably has affected them considerably. On the other hand, it will probably have had little effect if it leaves them boisterous, chatty, or self-centered. A little observation should reveal whether the giving of baskets to the poor at Thanksgiving time is done in a patronizing spirit or in a spirit of Christlike sharing. If the next party you hold does not help to break down cliques and to get everyone actively interested and keep them so throughout, you may know that it has failed at some evident points. If the young people are not interested in their church-school lessons, if the devotional topics of the young people's society meeting do not strike fire and arouse discussion, if the teacher or adult leader has to "pump hard" to keep things moving, you may know that the trouble may be more with the materials and the topic and the way they are handled than with the young people themselves. The leader should

watch for such evidences of interest, concern and influence, and note down personal and group results. He should be a good observer, knowing first what to look for in any program.

2. *The long view.* At the same time, no program can be judged accurately by apparent and immediate returns. For one thing, the students are inclined to cover up their real feelings with a natural reserve. Even boisterousness may be a smoke screen to conceal depth of feeling. Again, the popularity of some leader may be transient. He may not wear well, or he may build the whole program around himself, so that it falls flat when he fails to be present or leaves town. The pastor or some teacher may so control and dominate the program that the students grow dependent instead of developing initiative. Other influences may prove stronger than those of the church, with the result that tragic developments take place in individual or group life. Adult leaders in whom the young people have confidence may betray that confidence by misdeeds, and so prejudice the young people against the church. Church quarrels may antagonize them and destroy much that you may have been able to accomplish. Opposition of shortsighted elders may drive young people out of the church.

The real test surveys a long period of time. After many years the most mischievous boy may become the most aggressive and capable leader; the "wall-flower" may reveal special talent in some unexpected field of work or art; the "ugly duckling" may develop into the beautiful swan. Often it is the

“marginal learning” that has the most influence, and this is generally due to the influence of life upon life, or of personality more than program.

COMMON STANDARDS OF MEASUREMENT

Enrollment, attendance and offering are generally the only items recorded in the Sunday school or other church work. It is a question whether these have not been overstressed to the neglect of other more essential points, with the result that our people have been educated to a superficial point of view. A pastor stated that he expected to have two thousand at Sunday school on the occasion of a special celebration. When asked what he would do with all that number, his answer was, “Oh, we’ll stuff them in somehow!” As if that were all there was to it—to get them to come! Such rallies or special occasions may lead to regular attendance and new interest in religious matters. Probably this is most often the case. But mere attendance is no guarantee of religious development. Irreverence may be bred by jazzy “opening exercises.” Uninteresting “lessons” may prejudice against Bible study. Insistence on attendance at sleepy “preaching services” may cause the serious-minded young person to lose the benefit of genuine worship. While we want every young person present, what we do with them after they come is more important than merely getting them there.

Enrollment and attendance, regularity, punctuality, joining the church, money contributions, are like

the formal piety of the rich young ruler who came to Jesus saying, "All these have I observed from my youth: . . . What shall I do that I may inherit eternal life?" The one thing essential may have been overlooked—the consecration of life and personal interests to Christ and a growing devotion to his cause. When this is done, and the student seeks first His kingdom and His righteousness, all these lesser things will follow as by-products.

The final test is not merely in what you get John and Mary to know, nor even in what you get them to do, but in what you help them *become* in their total personalities. Several recent tests of Bible knowledge and character have shown no apparent correlation between Bible knowledge, as such, and character and conduct. Information about the Bible and memorization of Scripture will not alone keep children out of juvenile court; but the assimilation of biblical principles of truth and conduct into their very lives will. A multiplicity of activities, large crowds, and enthusiastic singing are not a guaranty of good work. The activities may be largely meaningless; the crowds may prevent thorough work and require lecturing instead of the more profitable group discussion of problems; the stunt singing may be made a cheap substitute for worship. The supreme product of the Church is the Christlike person who, like Paul, is pressing on toward perfection.

MEASURING INDIVIDUAL DEVELOPMENT

1. "*Fourfold*" tests. Various methods are being developed for measuring growth in character. The

old "fourfold" standard of the International Sunday School Association was suggested by Luke 2:52: "Jesus advanced in wisdom and stature, and in favor with God and man." This standard was developed into a rather rigid and artificial classification of "sides" of life, with a program designed to develop four separate departments of life. Increasing understanding of the essential unity of life, and of the complexity of human experiences, has revealed this "fourfold" standard to be inadequate.

Somewhat similar fourfold tests have been developed for the Canadian Standard Efficiency Training Program, the Christian Citizenship Training Program, the Canadian Girls in Training, and Girl Reserves. These have proved helpful, with care in avoiding too much introspection on the part of adolescent girls. They are designed primarily for high-school students but are suggestive for older young people.

2. *"The Five-Point Scale of Individual Growth."* The measurement schemes of the Canadian and American Christian Associations, along with a score of programs of other agencies working with youth, have been pooled in the recent Christian Quest Program materials developed under the auspices of the International Council of Religious Education. The measurement feature has been developed into a self-rating chart, called a "Five-Point Scale of Individual Growth," organized around eleven recognized "areas of human experience." Each of these areas is subdivided, and the twenty-eight characteristics thus obtained are scaled and described as to

whether bad, poor, medium, good, or excellent. The Christian Quest Pamphlet No. 3, "How to Study Individual Growth," describes the methods by which this scale may be used. It is most effective where used by the adult counselor in private and confidential interview, with plans agreed upon for correction of revealed weaknesses. Again caution is needed against too much introspection, especially with sensitive girls.

3. *Leaders' self-rating scale.* The International Standard for the Young People's Department has a section on leadership, pages 16-18, which asks pointed questions concerning personal qualities of the leader, skill in leadership, and training and experience. This section has been lifted out and abbreviated into a self-rating scale for teachers and executives, which may be used in your workers' conferences, each leader rating himself according to the points in the scoring manual, then comparing his rating for correction with the opinion of the pastor or department head. Here again the scoring should be following by definite plans for overcoming weaknesses. Another self-rating plan for leaders of young people will be found in Forsyth's *Handbook for Leaders of Young People in the Local Church*, pages 52-57.

4. *Scientific tests.* In a number of educational centers new tests are being developed, designed to arrive at reliable judgments concerning character growth. Norms are being established through frequent experimentation. Use of these instruments calls for skill and some experience, so that it is advisable to get a college or high-school teacher or Y. M. C. A. leader who is familiar with their use to guide

you until you can gain proficiency in these technical methods. You will certainly not want to gather information that you cannot use, nor to employ a test without seeing clearly its purpose and the way to interpret it after it is completed. Only study and experience can make these scientific instruments useful for the average leader. The Association Press, 347 Madison Avenue, New York City, can provide you with a variety of these instruments.

HOW EVALUATE THE DEPARTMENT PROGRAM?

The leader of young people can no longer be content with a round of activities and a general impression that all is going well. While we cannot measure individual growth very accurately, we can devise and use tests that will give us fairly accurate measurement of our program and organization. We may know that our tools are suitable and sharp and of the best design. These will help us to do more skillful work, for the old adage holds, "A skilled workman uses good tools."

"The International Standard for the Young People's Department"

Several references have already been made to this Standard, which is your main guide to efficient work. Principles that have been developed through experience in work with young people have been formulated into questions so pointed that they set an accurate standard for conduct of a comprehensive program for young people. The introduction includes a statement on objectives, which puts the objectives listed

on pages 16 ff. in the form of questions as a test of purposes and outcomes. No lesser test ought to be made than this in any attempt to measure your total work.

The following sections of the Standard outline the principles to be followed in regard to the curriculum, leadership, organization and administration, and housing and equipment. A scoring manual has been developed so that your work may be scored on a thousand-point basis. This will enable you to discover weaknesses and to mark your progress in correcting them through annual scoring. Of course, such scoring should not be an end in itself, nor should it be done merely to show up conditions. Its value lies in uncovering weaknesses and in measuring progress through repeated scoring. The whole Standard serves as an ideal toward which your department may strive for efficiency.

Curriculum Tests

The International Standard includes worship, service, study, recreation and personal religious life in the curriculum. Various sets of test questions have been devised to check on phases of this total curriculum.

1. A list of questions to ask concerning *study courses* follows:

- a. Does it deal with problems that are practical in the life of modern youth?
- b. Does it draw on the experience of the race?
- c. Does it use the Bible?
- d. Does it make use of the religious values of other literature?

- e. Does it hold up the life and teachings of Jesus as the standard by which all experience must be evaluated?
- f. Does it provide for the developing capacity of the individual, or is it ungraded?
- g. Does it provide for boys and girls who differ from each other in previous experience, or is it planned for one type only?
- h. Has its use consistently caused desirable results in the lives of youth?¹

See also chapter 9 for evaluation of *worship and teaching* procedures.

2. In *Handy*, A-22, Lynn Rohrbough provides a yardstick for judging the *social and recreational* program:

1. Is it recreational?

- (1) Does it build up body, mind, nerves?
- (2) Does it exercise unused muscles?
- (3) Does it rest overworked muscles and nerves?
- (4) Does it conserve a surplus of physical and spiritual energy?
- (5) Does it demand active participation?

2. Is it social?

- (1) Can it be shared by all?
- (2) Does it foster a wholesome social atmosphere?
- (3) Can all ages and both sexes enjoy it?
- (4) Does it develop teamwork and cooperation?
- (5) Does it have a helpful influence?

3. Is it educational?

- (1) Does it build character?
- (2) Does it develop loyalty, courage, and self-confidence?

¹ *Qualities of an Effective Leader*, Christian Quest Pamphlet No. 1, pages 14, 15. Copyrighted by the International Council of Religious Education. Used by permission.

- (3) Does it teach self-control and self-discipline?
- (4) Does it give opportunity for self-expression?

4. Is it spiritual?

- (1) Is it inherently wholesome?
- (2) Does it give mental and social satisfaction?
- (3) Is its appeal more than merely physical and sensual?
- (4) Does it contribute to the religious life?

5. Is it practical?

- (1) Does it require minimum equipment and preparation?
- (2) Can it be easily learned and used time and again?
- (3) Does it keep legitimately within the financial resources of participants?
- (4) Can it be learned in youth and played with enjoyment through life?
- (5) Does it maintain a proper balance between work and play? ²

3. The Disciples of Christ Department of Religious Education has provided for its young people a "Program of Advance" called "Adventures in the Christian Quest." The "Pathways of the Quest" are five: "Adventures in Worship," "Adventures Through Study," "Adventures in Fellowship and Recreation," "Adventures in Service," and "Adventures in Organizational Efficiency." Each of the "pathways" is subdivided into typical activities, with a goal of advance or a standard for each activity. The whole program in outline is printed as an attractive wall chart, with suggestions for measuring the society's progress through three years. This would be sug-

² *Handy*, by Lynn Rohrbough. Copyright, Church Recreation Service, Delaware, Ohio. Reprinted by permission.

gestive for building your own program of advance with your young people's leaders. Address the United Christian Missionary Society, Department of Religious Education, Missions Building, Indianapolis, Indiana, for sample copy of this chart. Similar program guides have been developed by a few other denominations.

4. In *Adventures in Leadership*, chapter 7, Dr. Blaine E. Kirkpatrick has three charts which may be found suggestive in evaluating your program. These are: (1) "When Is Our Group Successful?" Chart A, "In Its Own Program"; Chart B, "In Relation to Other Groups"; and (2) a chart on "Living Up to Our Purpose." The first two are tests of individual opinions about what constitutes success in various phases of the program, leading to group discussion and possible improvement. The second is an attempt to measure the total program by marking the approximate position on a horizontal scale after each test question. For example:

- (7) To what extent have adult counselors and advisers helped our group in its program?

Shared their experience and helped group make our own choices.	Failed to help, either because of indifference or too much domination.
--	--

5. You can make your own test by taking your developed list of principles and using them as a basis for discussion in business meeting or council meeting. No charting scheme will be found entirely satisfactory. The best procedure will probably be something near that suggested by the Standard—

a list of questions based on accepted principles, with points for scoring optional, but with a definite purpose to reveal weak links in the chain and strengthen those weak places, so that the total program and organization shall serve definitely to realize the objectives you have adopted. Both program and organization must help you clearly to get from where you are to where you want to go, in terms of Christian personality and Christlike living.

Among the questions you will want to ask concerning your program and organization are the following:

- a. Are the seven objectives of the Standard being realized?
- b. At what points is the program weak?
- c. Are the programs centered in life interests and designed to meet personal needs?
- d. Has the program a wholesome balance?
- e. Are all the young people being enlisted in a well-rounded schedule of activities?
- f. Are capable leaders being developed?
- g. Is definite provision being made for leadership training?
- h. Is opportunity being given for leaders to advance to larger responsibilities?
- i. Is the program interesting to the young people and receiving a hearty response?
- j. Has the program been developed primarily by

the students themselves, not handed down to them by adult leaders?

k. Does the organization used provide a maximum of efficiency with a minimum of machinery?

l. Is the organization in harmony with the principles outlined in chapter 5?

m. Is the program flexible and adapted to the needs, interests, and abilities of the students?

n. Does the program develop primary loyalty to the Church as a center of organization, and to Christ as the Master of life?

RECORDS AND REPORTS

Some system of records will be needed to keep regular check on your work: (1) with individuals; (2) with organizations. The Research Department of the International Council has developed two series of church-school report blanks which will be suggestive as to forms and correlation with total church records, one for the large school, and one for the small school.

1. For *records of individual progress* you will need:

(1) *An individual permanent record.* If the permanent church record is not of ready access, you will need your own departmental card file, one card to each member, recording usable data as suggested in the following blank:

YOUNG PEOPLE'S DEPARTMENT HILLTOP CHURCH

PERMANENT ENROLLMENT AND RECORD CARD

Name (in full)Date.....
 Local Address
 Date of birth.....Baptized?.....Tel. No.....
 Church relationship.....When joined?.....
 Member of what church auxiliaries?.....
 Offices formerly held in these.....
 Present offices.....Year.....
 Special church interests.....
 Educational status.....
 Member of what non-church organizations?.....
 Talents and hobbies.....
 Name of father.....Church.....Occupation.....
 Name of mother.....Church.....
 Names of brothers and sisters, with ages.....
 Remarks

(2) *An individual work card.* Since the total life of the student is involved along with the total program of the church for the young people, a new form of record will be needed to keep check on participation in the total program. This may be organized around the five points in the curriculum, worship, service, study, recreation, and personal religious life, with the major items in the program under each section. Note the items included. This record should be kept confidential because of its personal nature.

Name.....Quarter.....Year

Address

[illegible]

On the reverse side of this card might be a record of character development and status accepted by the student in personal conference, scaled much like the "Five-Point Scale of Individual Growth," but without the descriptions. At the bottom, space would be needed for accepted goals of advance or improvement. Such an individual work card should be gone over and revised once a month from other records. The character evaluation side of it should be revised only after each personal conference. Some of these data would need to be reported by the students themselves on a special report blank, and the rest could be gathered through teachers' and leaders' reports and through personal counseling.

(3) *A student's report card.* To report some of the data needed for the individual work card, a student's report card will be needed. This may be a duplication of the "Individual Work Card," with the information on the reverse side omitted. It may be filled out once a month or oftener, as the students may agree. It will provide the student with something of a standard and remind him of what is expected of him. After full agreement with the plan, he should be trusted to report on his own activities. Some may not care to bother with it, nor should they be required to do so against their will. In such cases the counselor will have to keep his own record so far as possible, making it clear that he is not probing unnecessarily into student lives but is concerned that they may develop harmoniously and wholesomely.

2. *Counselor's reports.* The adult counselor will be expected to report regularly, at least once a quarter, to the church-school superintendent and pastor and officary of the church. A blank should be worked out to facilitate this report. To insure comprehensiveness it should include the major items desired, with space for problems and special achievements. The following arrangement may be found suggestive:

REPORT OF THE YOUNG PEOPLE'S DEPARTMENT COUNSELOR

For the quarter endingDate.....
 Average enrollment for the quarter
 Average percentage attending
 Number of new enlistments.....Extent of enlistment.....
 Names of those lost and reasons.....

 Have absentees been followed up systematically?
 Number of officers and teachers in Dept.....
 Average attendance
 Have these been punctual?.....Well-prepared?.....
 Cooperative?
 Methods of supervision.....
 What progress has been made toward a unified program and
 organization?

 Activities of the Worship Committee.....

 Activities of the Service Committee.....

Activities of the Study Committee

.....

Activities of the Social and Recreational Committee.....

.....

Activities of the Personnel Committee.....

.....

Rate the following as excellent, good, poor, or not at all:

Student planning of programs.....; student participation

.....; interest.....; balanced program.....; correla-

tion.....; realization of objectives.....

How has the department cooperated with the rest of the

church?

No. Council and Committee meetings held.....

No. Counselors attended.....

What changes in student or adult leaders?.....

New teachers or officers to be confirmed.....

New items in the program to be approved.....

New equipment needed.....

Major problems.....

Recommendations and remarks.....

Signed.....

Young People's Department Counselor.

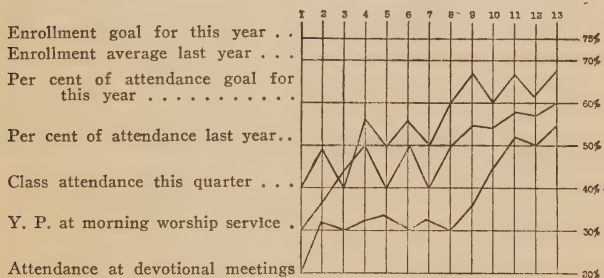
A list of student officers should be sent to the denominational headquarters after each election, to keep correct names and addresses on their mailing lists.

No formal reports should be required on individual student development. Informal reports may be made to parents and pastor on request. The record should be considered carefully in personal conference with the student at least every six months, and preferably

once a quarter. Class teachers and other adult leaders may assist in this personal counseling, if the group is large.

3. *Weekly reports.* No formal reports of attendance and offering should be given at the Sunday-school hour, as they emphasize superficial standards and are made an excuse for time-wasting closing exercises. To visualize the relation of attendance to total enrollment and goals, have the enrollment or general secretary of the department keep a running graph of these items. Use different colors to differentiate.

ENROLLMENT AND ATTENDANCE GRAPH



4. *Enrollment.* Students should fill out the permanent enrollment card and be formally enrolled so soon as they agree to participate in the program. This need not be on the first Sunday they attend, but as soon as they are familiar with the program and ready to take an active part in it. College students away from home may be enrolled as associate

members, with all the privileges of full membership but without discontinuing their relationship to the home church.

5. *Absentees.* The Personnel Committee in the respective classes or in the department should follow up every absentee and report to the counselor reasons for absence. The students may agree to a rule that unexplained absence for three successive weeks at any of the department activities, or a definite request for withdrawal, will lead to discontinuance of the student. Cards of withdrawals or discontinuance should be kept in reserve, for developments may lead to their return. This inactive list should be checked over with each new membership canvass.

6. *Prospective members.* The counselor and Personnel Committee should keep a list of prospective members with their addresses and telephone numbers. This list should be revised each year after systematic canvass of the constituency and as new young people come into the community. The enlistment of every available member through systematic canvass and thorough follow-up is the soundest way of building up membership and attendance.

FOR FURTHER STUDY

1. Use the "Five Point Scale of Individual Growth" in a personal conference with a student, following suggestions in *How to Study Individual Growth*.

2. Work out an individual work card and a character record card adapted to your needs and program as suggested in the foregoing study.

3. Develop a set of principles to test your department

program. Put these in question form and scale them on the five points of bad, poor, medium, good, or excellent.

4. Use a list of questions in conference with your council to test your study courses or recreational program. Follow up with plans for improving the program at its weakest points.

5. Use your denominational program of advance to check your local program. Adapt it to your needs and agree on goals to be realized during the coming year.

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